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## Borneo.

## JOURNAL OF MR. DOTY AT SAMBAS.

THE arrival of Mr. Doty at Sambas was mentioned at page 107. The town is near the western extremity of Borneo, on the Sambas river, about thirty miles from its mouth, where is situated Pamangkat. The distance from Sambas to Pontianak, the more southerly station on the island, occupied by Mr. Nevius, is 150 or 170 miles.

*Voyage from Singapore to Sambas.*

We left Singapore the evening of May 21st in the Anambas, the schooner in which Mr. Pohlman and myself made our voyage to Borneo, [vol. xxxv, pp. 261 and 415.] The vessel was manned entirely by Malays and Bugis, not one of whom had the least knowledge of navigation, nor a chart of the seas through which they were passing. There were also on board between forty and fifty petty traders from Sambas, and passengers consisting of Malays, Bugis, Klings, or natives of the Coromandel Coast, and Chinese. Most of these lodged on the deck; and, excepting the commander and a few of the principal men, had no other protection from wind and weather, save a piece of *kajang*, or leaves of the palm-tree sewed together with thongs of rattan. The chief men had a kind of booths of the same material, erected on the quarter-deck and aft, which, together with water-casks and jars, and such goods as would not be injured by exposure, so completely lumbered the deck, as not to leave a space of ten feet in length and two in breadth in any quarter. This, however, was a matter of the least importance to the Malays, who never wish to move, unless compelled by

necessity, and are quite content with any place sufficiently large to stow themselves away in almost any posture. As an instance, during our preceding voyage to Borneo, a Malay invariably slept at night upon the top of the windlass, which afforded a surface of not more than two feet in diameter.

I had secured the only cabin of the vessel, and this would have afforded us sufficiently roomy accommodations, had we not been under the necessity of filling it up with luggage. The greatest and most serious inconvenience arose from want of a free circulation of air, and consequently, at times, from a confined and heated atmosphere, oppressive almost to suffocation. From this circumstance, connected with the protracted voyage of twenty-five days, we suffered somewhat in our health. Mrs. Doty has not yet recovered.

On the 27th of May, six days from Singapore, we arrived at Rhio, having made a distance of about sixty miles. Here the vessel put in for a supply of rice and water. We embraced the opportunity to see our brethren Rottger and I. Tracy and families, and enjoyed a season of refreshing intercourse. Our German brother of Rhio truly appears to be a good man full of faith and of the Holy Ghost; and of the apostolical missionary spirit.

At one o'clock on the morning of the 29th we were awaked by the arrival of Mr. Rottger and his wife on board, about fifteen miles from Rhio. Our surprise at seeing them at this time of night, was not a little increased by the cause of the visit. Some of the civil officers of Rhio, hearing of our being on our way to Borneo in a native vessel, destitute of all skill in navigation, and with every prospect of a long passage before us,

thought our danger from pirates was so great, as to render our proceeding an act of imprudent timidity. They therefore had despatched a cruiser with Mr. Rotger to persuade us to return either to Rhio or Singapore, and wait until we might have a more secure and convenient opportunity. As an inducement to this, they encouraged us to expect that a man of war would be going from Rhio to Borneo in the course of a month or two, in which we probably might obtain a gratuitous passage. We, however, could not feel it duty to relinquish our present opportunity, though we were not so comfortable nor secure as we might appear to be under other circumstances. We therefore decided not to leave the vessel, but to commit and trust ourselves to the guidance and protection of our almighty and covenant God, who had hitherto helped us.

On June 3d Mrs. Doty was taken ill, apparently in consequence of the want of fresh air and exercise; and from this time till the end of the voyage, became daily more and more debilitated. As a climax to our anxieties, having now been out long enough, under ordinary circumstances, to make the passage to Borneo, almost twice over, and being now in the open sea, the vessel increased in her leakage to such an extent as to demand the most vigorous efforts. Under the most favorable condition, the pump had to be worked near one third of the time. After removing a portion of the cargo from the hold, two extensive leaks were found, which consumed near half the day to stop. The labor of the pumps was now reduced to the usual quantity.

June 10th we came in sight of two small islands, the larger of which is called Murik, and is said to be a depot for provisions, and place of rendezvous for the Lanun or Sulu and other pirates. It providentially was not the season for them to be in that quarter. About twenty miles to the north of these is another group of islands, the peaks of some of which were visible. The chief island of this group is called Karusan, and is inhabited. The men on board say it is one vast cocoanut plantation, as are also several of the smaller islands. The inhabitants (Malays) depend upon the oil for subsistence, and often visit Singapore with this product of their labor. These islands are situated off the coast of the southern part of Borneo proper, and some fifty miles north of the Sambas river. It was now discovered that the current setting up the China sea, had thus been carrying us far to the north of

our destination. During several days previous, no one knew where we were.

#### *Pamangkat—Arrival and Reception at Sambas—Intercourse with Chinese.*

Just at evening, June 14th, the anchor was cast in the entrance of the Sambas river. The following morning I made my second visit to Pamangkat. The village was in a state of life and bustle, such as I did not expect to find in so secluded and solitary a place. The day was one of the Chinese festivals, and the people appeared wholly given to idolatry. Great numbers were resorting to their small temple with their offerings. These consisted chiefly of a dish of food, embracing a fowl, a piece of pork, eggs, fish, and vegetables, together with incense sticks and gilt paper. Each worshipper carried his own offering, and presented it before the shrine of the god, with genuflections, prostrations, etc.; and then returned, nothing relieved from his burden, excepting the incense sticks and paper. During his devotions the divinity had partaken of the essence of the food, while the offerer carried back the grosser material, to satiate his less spiritual appetite.

I walked some distance out of and around the village, and was surprised to find so extensive, though somewhat scattered population, who depend upon their husbandry for a living. Many were at work in their rice fields, preparing the ground for transplanting the young plants; which is all done with the hoe and a hand-harrow or rake. This slow and laborious process is rendered necessary by the entire destitution of beasts of burden and labor. This visit impressed my mind more favorably, as regards the place, than our former one.

After three days consumed in ascending the river, the anchor was cast before the government establishment mid-day, June 17th. We found the mission-house so shattered and injured by the winds, rains, and depredations of the natives, as to be quite untenable. The resident offered us a vacant house until we could have the necessary repairs made. This we entered and occupied two weeks.

- In Mr. P., the government secretary, who arrived at Sambas about the same time with Mr. Doty, the mission family found a christian brother, who had formerly been himself employed in missionary labors, which circumstances had obliged him to relinquish. After mentioning the kind interest which Mr. P. took in his

object and his readiness to aid him as far as he was able, Mr. Doty proceeds—

This evening, two Arabs, the commander of the vessel from Java and his assistant, called to make their "salam," being about to sail. They are quite intelligent, and exhibited much correct knowledge of the historical matter of the Old Testament Scriptures, on which our conversation happened to take a turn. When leaving, they inquired if I had any books for them. As they were versed in Malay, this gave the opportunity to furnish them with several tracts and a copy of the New Testament. These apparently were not only readily, but thankfully received.

July 2. I trust we can say with a feeling heart, It is good for us to be here. The Lord, I believe, is with us, giving us to feel, in a more than usual degree, the joys of his salvation. Mr. P. united with us in the social exercises of the Sabbath. We were three, gathered in the name of our Lord, and he made our little dwelling a bethel to my soul.

4. This morning I visited the Chinese kampong or village, taking with me a hundred tracts for distribution, and a complete copy of the Chinese Bible for the captain Chinaman, or chief magistrate of the Chinese. As is usual, the tracts were readily received by the Chinese. A number of persons endeavored to obtain a set of all I had with me. The Bible was cordially accepted by the captain. May this beginning to circulate the word of life prove the day star of life eternal to these benighted idolaters.

An incident occurred at the captain Chinaman's, which, if designed, would appear as if he felt ashamed of his system of religious worship. When I entered, several candles were burning before his shrine, that of the queen of heaven, but which were almost instantly extinguished.

On returning through the village, it was pleasing to see numbers perusing the tracts; nor less so, to meet with new applicants after the stock was exhausted.

It is a matter of regret that our location is so unfavorable to constant intercourse with the Chinese. Our dwelling is at least a mile from their village, and on the opposite side of the river. A boat is therefore necessary, the hire of which would make no small item of expense.

6. A Chinese came to our dwelling this morning; and what is very unusual, if not contrary to established custom, he was accompanied by his wife. He was

seeking medical aid. While administering for his bodily ailments, I gave him, as of far more importance, the means of learning of the one thing needful for his precious soul, and of bringing him to a knowledge of the great Physician, presenting him with three tracts and a copy of the New Testament. Another Chinese, with whom I have had considerable intercourse, came in at the same time, to whom also I gave a Testament. This man contends that the Chinese worship of images, is nothing more than a commemorative act. In order to keep their sages and worship in mind, they make representations of them, and through the images reverence the virtues of the departed, etc. This is no new doctrine; but he is the first Chinese, with whom I have conversed, who has advocated it. I pointed my visitors to the prohibitions of the moral law against image worship of every kind. But how powerless is even divine truth, when it crosses the prejudices of corrupt man, unless a divine energy attend it.

A Malay *haji*, or one who has made a pilgrimage to Mecca, and in consequence of which has become, like thousands of his brethren, a man of religious authority and importance, called in the afternoon, with whom I spent an hour in social conversation. The ignorance and moral degradation of many of this class are most pitiable, they having nothing but their pilgrimage to distinguish them from the multitude.

6. To-day a Chinese came expressly for books. I gave him eight different tracts, and the epistles. He desired a complete set of all I had; but in this I thought best not to gratify him, as thus I shall, perhaps, have the opportunity of seeing him again.

*Scriptures distributed—Sabbath services—  
Prevalent disregard of the Sabbath.*

8. Yesterday, Sabbath, four Dutch soldiers called, to three of whom I gave the Scriptures. The fourth being a German, inquired for the Bible in his mother tongue, desiring especially to obtain the Old Testament. With this I could not supply him. Since our arrival I have been permitted to furnish the whole Bible, or the New Testament to quite a number of this class in the Dutch, German, and French languages, as they desired. Some of these men have been ten, fifteen, and twenty years in India, cut off almost entirely from religious instruction, and constantly exposed to the most baneful moral influences. It will

not be wondered at, that such should have become hardened in sin, and the miserable slaves of vice. All whom I have supplied with the Scriptures came to our dwelling and inquired for them. One poor man entered as a plea why he should receive a Bible, that he was the son of a clergyman, and had been piously educated. This he did with tears in his eyes.

This morning I visited the two Chinese junks now here, and distributed about a hundred tracts among the men, presenting to each of the commanders, a copy of the New Testament. I also gave a copy of the same to one of the principal men of the kampong, who was formerly the captain or chief magistrate. In going the round I met with the kung-se of Sepang, who courteously accepted of a copy of the Chinese Scriptures, which I presented in the afternoon.

I had but just returned, when a Roman Catholic Chinese, educated at Macao, called and inquired for a New Testament in either the Portuguese or French languages. I gave him one in the latter, which he appeared readily to understand. To a reading Malay, who is connected with the vessel in which we came, I gave three tracts. Thus have I been privileged to-day to cast the bread of life upon the waters; but when shall it be gathered again? Paul may plant and Apollos water, but here we are made deeply to feel that God alone can give the increase. Nothing but the almighty agency of the Holy Spirit can make the truth effectual with such besotted idolaters, who most notoriously worship and serve the creature more than the Creator.

The influence of books upon the Chinese was quite singularly exhibited in my visit to one of the junks. At first I was regarded by all on board with the most forbidding indifference. But when it was discovered I had books, we became at once, as the Chinese say, "good friends," and apparently the most perfect confidence and cordiality reigned.

13. New scenes are presented for the contemplation of our Chinese teacher, and new subjects of thought brought before his mind. After family worship, which he attended this morning, he penned the following notes:—"I behold your wife unites in singing and reading the sacred book, and kneels and worships. This is the true God. It is not so of the false." The distinction between true and false was made doubtless in reference to a tract we have been reading together. A female engaging in social re-

ligious worship would appear to any Chinese very singular, as this is precluded in their system. The incident is interesting, showing a mind awake for observation and reflection. May the Spirit send home the truth to his heart, and make him wise unto salvation.

I long more, I think, than ever before, for the ability to open my mouth boldly and firmly to these perishing idolaters around us, some of whom are almost daily coming to our dwelling, either for books and conversation, or for medical aid. As yet this is impossible. It is only a few months since I commenced the dialect which they speak; and during this time I have pursued my studies under much disadvantage, and subject to frequent and protracted interruptions.

15. Yesterday, being the Sabbath, a service was commenced in our dwelling, with a special reference to the ignorant Mohammedans around us. Mr. P., who has heretofore preached in the Malay, consented to conduct it. By special invitation seven men, three women, and a few children came. Mr. P. appears ready for every good work; and with gratitude we would recognize the good Providence which has brought him here, qualified as regards the language, to preach Christ and him crucified to the Malay population. We hope and pray that this may prove the commencement of some permanent efforts to instruct and evangelize this portion of the immortals of this dark land.

As the resident, the principal officer of the Dutch government at Sambas, desired that Mr. P. should not aid in the Malay service, and other obstacles were interposed, Mr. Doty was obliged to discontinue his sabbath meetings for the Mohammedan Malays, noticed above.

24. Besides several scattered visitors, a company of eight men from one of the junks called to-day. Their main object seemed to be to see who I was, of whom probably they had heard some strange things. The heathen seem incapable of comprehending, in any degree, a course of conduct, which does not exhibit selfishness at its bottom. My teacher, who is by no means an illiterate and ignorant person, is in no small degree a partaker of this feeling. The following is a translation of a note he wrote in reference to this fact.

"Respected Sir,—I wish to make an inquiry. You, with your wife, child, and household goods, have come to Sambas. Here you are charitably distributing Chinese books of a foreign production,



exhorting men to a virtuous course of conduct, and assisting them with healing medicines. Nor do you inquire whether poor or rich, nor ask pay for your medicine. Moreover you confide in Jesus and worship God. Among a hundred thousand of us Chinese there is not one who acts in this manner. Truly such is the man who will obtain everlasting blessedness in heaven. Where is your native country? I desire clearly to understand these things."

Some of those who called to-day were readers, to whom I gave tracts. What need for the descent of the Holy Spirit, to cause this awakened curiosity to result in a sincere anxiety to know that truth which alone can make these multitudes free.

27. Several Chinese came this morning, among whom were three who had received some medical aid, and now brought a thank offering—one a piece of fresh pork, another two fowls, and the third, an old man, some vegetables, the produce of his garden. It cannot be said of the Chinese, as I have heard it asserted of the natives of Hindoostan, that expressions of gratitude cannot be extorted from them by the most sedulous course of kindness towards them. But when will they know and recognize the Source whence they receive every blessing, and the infinitude of His love, who gave his only begotten Son for their salvation!

29. Yesterday, the Sabbath, Mr. P. and another of the civil officers of government met with us in our social worship. An invitation to dine on board of a vessel now here from Batavia was brought in. I was thus called upon to declare openly, as we endeavor to do by our example, that we esteem the Sabbath, and the whole Sabbath, sacred time. The prevalent and loose manner in which this day is regarded in every place in which I have been in India is truly painful. In this place it is so notoriously esteemed a day of amusement and recreation, by the European nominal Christians that a Chinese woman, in inviting Mrs. Doty to visit their kampong, made particular mention of the Sabbath, as a proper time, it being the day on which other Europeans usually came. Thus are the institutions of the Bible, and in many other respects, the christian religion blasphemed and brought into disrepute among the heathen, by persons who would feel themselves greatly scandalized, should they be denied the christian name.

### *Sabawi—Malay Haji—Infanticide.*

Having been invited by Mr. Van G., commercial agent, to accompany him on an excursion to the mining district around Sambawi, Mr. Doty took with him copies of the New Testament and a quantity of tracts, and proceeded to the place, of which he gives the following account.

Sabawi is situated about six miles up a tributary stream of the Little Sambas river, and fifteen or eighteen miles distant from Sambas. It can be approached only by small rowing boats. The settlement is much smaller than was reported to us on our former tour. Instead of being a hundred families of Chinese, I think they do not exceed forty, while there are in the near vicinity some twenty families of Malays. The village itself is old and shattered, and presents an appearance more uninviting than any Chinese settlement I have yet seen on this island. The Malay dwellings are newer, neater, and more agreeable. The surrounding region has every appearance of being occupied by Dyaks, and it is broken up into hills, vallies, and ravines, affording just those secluded haunts, and fastnesses, for which the Dyak appears to have so strong a predilection. From Sabawi we could see one of their newly made clearings, where the jungle and forest were lying prostrate, but not yet burnt, waiting the rice planting season. The Chinese are so wholly absorbed in their mining operations, as entirely to neglect the cultivation of rice, depending upon foreign supplies. This place is a dependency of Sepang.

I believe the Chinese, as a general thing, do not take me to be a Ho-lan, or Dutchman. Several to-day were quite inquisitive to know whence I had come. Providentially the means were at hand to satisfy the inquiry. I had discovered a map of the world pasted up, with approved adages, wise sayings, etc., in a public office near by. This map was taken from the Chinese Magazine, printed at Singapore. There is a great propensity among the Chinese, to adorn their dwellings and public halls with pictures of whatever character and origin, of the real design of which, I have not obtained sufficient information to form any satisfactory opinion. They may pay idolatrous worship to them, as I know they do to some representations. Still I am inclined to think they regard them only as ornaments.

August 3. Yesterday a Malay Haji came seeking medical aid for an affec-

tion of the throat of long standing. Though I declined giving any medicine, on account of there being no prospect of benefit, I attempted to lead him to think of the wants of his soul, and to investigate the claims of the Lord Jesus Christ to be the true prophet of God, and the truth, and sufficiency of the christian religion. After a conversation of near two hours, he left me, taking with him the Gospels and Acts, to which he promised to give a thorough reading, and also to visit us again.

As far as possible, unless christian candor and truth require it, I think it is better to avoid directly attacking their peculiar and erroneous tenets, in intercourse with the Mohammedans. It seems preferable to endeavor to awaken a spirit of inquiry respecting the claims of the christian religion, to be received, and to pour the light of divine truth upon their minds. The better instructed have much correct knowledge of Old Testament history, while some of the important vital doctrines of the gospel are acknowledged in their system so far as to afford the opportunity of employing them to advantage. Thus they will usually acknowledge the universal depravity of mankind, and the necessity of repentance; and though their system is burdened with outward ceremonial observances, they will always concede that a right state of heart alone can make them acceptable worshippers, and please God. These and similar points can be enforced, and consequences, when mildly and clearly stated, while they cannot be easily avoided, will usually be listened to with respect. When they are once brought to feel the difficulty in the way of the salvation of a sinner in a manner consistent with the character of God, then there is hope that they will turn to the scheme of redemption as revealed in the gospel.

To-day a Chinese came seeking relief for his diseases, and went away cast down and discouraged because it was not in my power to afford him aid. When will the time come, that these perishing idolaters will feel as great anxiety, and take as much pains for the life and health of their diseased and dying souls? What reason for the incessant prayer, "Come from the four winds, O breath, and breathe upon these slain that they may live."

10. While with my teacher to-day, the subject of infanticide was incidentally brought up. I inquired whether it were a fact that the Chinese ever destroy their children. He confirmed the

oft made reports, and spoke of it as a thing of most common occurrence in China, for parents to drown the new born female infant. He also affirmed that this shocking crime was not uncommon among Chinese colonists out of China, and even here. A Chinese woman has declared the same to Mrs. Doty, saying that it is quite usual for poor Chinese to destroy their female children in this place. The reason she assigned was, that, on account of their poverty, they could not bestow any dowry with their daughter, if she should live to become a wife, and would therefore be ashamed. She spoke of the subject with the most perfect indifference, and seemed not to have any idea of the enormity of the crime. In the mind of the Chinese, there is profit and advantage connected with a son; but it is the reverse with a daughter.

*Sarawak—A Village destroyed by Dyaks  
—Motives of Visitors.*

12. Early this morning a Malay merchant from Sarawak came, seeking relief from partial deafness, induced some months since by fever. Sarawak is a settlement and province of Borneo Proper, situated thirty or forty miles north of Sambas river. It has considerable trade with Singapore, carried mostly by European vessels, which supply the market with such goods as may be desired, and take the ore of antimony in return. This is said to be produced in inexhaustible quantities. The intercourse between Sarawak and Singapore is therefore more frequent, regular, and safe than from any other place in Borneo. There has recently been some civil commotion at Sarawak, in consequence of which there has been a proposition made to receive the Dutch jurisdiction, which is now before the governor general and council at Batavia. A German missionary, now at Malacca, but who came out with the intention of laboring on Borneo, has thoughts of locating himself in that place.

Among the Chinese who have visited us to-day, was a man, recently the chief of Palu, a small village a little north of the mouth of the Sambas river, which within two or three weeks has been entirely broken up and dispersed by the ravages of the Dyaks. He says, there is not an individual remaining, nor can he induce any to return, though their gardens, and a fine young coffee plantation of more than twenty thousand trees are thus left to grow wild. There has been

a most formidable host of Dyaks, from Borneo Proper, on a head-hunting expedition, and who have been for several weeks prowling about the Chinese and Malay settlements near the mouth of the Sambas river and along the coast south of it. From the number of their war-boats, which much resemble those of New Zealand, (see *Missionary Gazetteer*,) it is supposed there were near four thousand. On Thursday, 7th instant, they were seen to pass northward, while during the succeeding night a small war schooner, stationed as a guard against them, at the entrance of the Sambas, pursued and overtook them. On Friday morning the Dyaks, supposing the schooner to be a trader which had hove in sight during the night, made for her in a body. When very near, the schooner fired upon them. They returned a few shots, but soon retreated; not, however, until more than twenty of their boats were sunk, and near six hundred men killed and wounded. The Dyaks, on their return, stopped at Sarawak, where they reported their loss at over three hundred killed. What need here for the humanizing influences of the gospel among these—what some who would be wise above the Bible have styled—happy and innocent children of nature!

Just at evening four Malays, who had come from a village about twenty miles distant, announced as their errand, that they had called to hear what the "padri" might have to say. After some conversation, and an attempt to direct their thoughts to the Lamb of God who taketh away the sin of the world, one of them made known, what was doubtless, the real object of their visit, that his eyes were weak and inflamed, and that he wanted medicine. This is a manifestation of the true motive, probably, of many of our visitors: not that all, or even a majority come for medical aid. Yet I have no reason to suppose that a single individual has ever called as an inquirer after the truth, or because he felt any special interest in the great object for which we are here. The naked principle of curiosity has doubtless exerted a more powerful influence than any thing else; while the hope of relief from bodily ailments has attracted numbers. A few have visited me apparently with the honest desire of obtaining tracts; but even here, the contents of these did not enter into the account, except so far as a spirit of curious inquiry might be concerned. A Chinese novel or some Bhodist work would have been as ac-

ceptable as the gospel of peace and salvation. In illustration of this let me remark, that one of our tracts has a title, whether designed or not I do not know, which leads a Chinese to suppose it to be a dissertation on or concerning Bhod; and this tract has often been selected as the preferred one from twelve or fifteen various kinds.

#### *Excursion to Montrado—Desire for Tracts.*

17. The long expected Montrado people have arrived. The kung-se himself has not come, but his assistant or deputy is here, and I have had two interviews with him on the subject of a residence among them. He and his retinue, consisting of ten or fifteen persons, appear perfectly friendly, and not unfavorable to our settling at Montrado. Yet the official informs me that it is not in the power of the kung-se to decide the question; but that it depends upon the voice of the people. In order to obtain this, it will be advisable for me to go to Montrado, and there agitate the subject. It has been my intention to visit Montrado soon, and now shall embrace the first convenient opportunity.

It appears, that the internal government of the Chinese settlements assumes much of a popular character. The kung-se is chosen by the people, whether for any definite time I have no satisfactory information; nor of the manner of election. I have heard it said the time of service is only for three months, but can hardly credit the assertion. If the multitude become dissatisfied, they depose the kung-se and put another in his place. This feature of their government, in their hands, has been the source of much trouble, and even of civil war. This was the case only about two years since. The kung-se became unpopular among a branch of his subjects, while a strong party adhered to him. The breach was healed by the disaffected being induced to remove and locate themselves beyond the bounds of the Montrado jurisdiction.

22. While conversing with my teacher this evening, the subject of worshipping the dead was brought up. I inquired the reasons for the practice, and the advantage expected. He quoted the following saying of the Chinese sage, as the only reason he could assign—"Confucius says, while parents are alive, serve them; when dead, bury them; and then sacrifice to them, according to the established customs, (or principles of

propriety.") He knew of no advantage either to the living or dead. Yet he is a most staunch follower of the sage, often comparing Confucius to the Lord Jesus, as holding the same relation to the Chinese, that Christ does to us. He speaks of the doctrines of Confucius as more worthy of their regard, than the gospel of salvation. I directed his thoughts to the infinite advantages of faith in Christ, and the service of the true God; when he said that they (the Chinese) have nothing in their system relating to any thing beyond the present existence; and know nothing about what is to come. Absurd and contradictory as it evidently is, while Confucius, in more than one instance, enforces the duty of worshipping the departed, he professed to believe and teach nothing concerning a future existence. Of Confucius it is said, "He never spoke of strange things, violent deeds, disorderly matters, and spiritual subjects."

September 4. Accompanied by my Chinese teacher, a man to cook, etc., I left Sambas, at one o'clock in the afternoon, in a government cruiser, for Singkawang, on my contemplated visit to Montrado.

6. Visited Pamangkat this morning, having arrived last evening. We first went to the establishment of the kung-se, who received us politely and furnished us with breakfast. I had brought 150 tracts to distribute in this place. During breakfast several persons came in from the village, apparently just to obtain books. These prepared the way, so that on entering the village, many were waiting our arrival, and with these I commenced scattering the word of life among this people perishing for lack of vision. Before I had passed much beyond half the length of the street, my stock of tracts was exhausted, and numerous expectants and applicants were left unsupplied. After returning to the boat one person who had asked for tracts, after all had been distributed, and to whom I promised tracts, if he would come for them, came bringing a present of oranges. I gave him four which he carefully wrapped up in a cloth and put in his basket. He was an old, white-bearded man, who has seen hard times, from which he is not yet exempted in his old age. Heretofore he has been roughly handled by pirates, as numerous scars would indicate, and is now one of the sufferers from the breaking up of Palu, on account of the interruption of the northern Dyak hordes.

I find the haji of whom I made mention August 3d, an officer on board the

cruiser. This afternoon I accompanied him and the *jaragan* or commander, to visit a *kramat* situated on the peak of the hill terminating the Sambas, on the north side. *Kramat* signifies something venerable, and now seems to be used almost exclusively to designate the graves of revered persons, which are regarded as holy ground. The present one was a solitary old grave, said to be that of an Arab. The Mohammedans frequently visit these places for religious purposes, seeking for special blessings, such as restoration to health, relief from distress, happiness to attend a newly formed matrimonial connection; and also to render thanks for any such blessings received. The present visit, however, if the haji did not deceive me, had no special object, farther than to show their veneration for the place. They, however, performed what I should call worship, at the grave. The haji engaged in prayer, while the others burnt incense, planted green shrubs upon the grave, placed strips of white cloth upon sticks over the head of the grave, etc.

The haji contended strenuously that this ceremony is not worship, and hence not idolatry, but only asking the intercession of the dead, or of some attendant angel, (for he did not know which,) before the throne of God, on their behalf. Such is one specimen of Mohammedan superstition. I wished the haji to point out to me the difference between this custom of theirs, and that of the Chinese, who are condemned as idolaters for worshipping their honored dead. All he could say was, that they were not the same. The analogy to a branch of the Romish delusion is more manifest.

#### Singkawang—Location—Number of People.

7. Left Pamangkat, at five o'clock this morning, and arrived at Singkawang five o'clock this afternoon. The kung-se received me in a respectful manner, not forgetting the Chinese salute of three guns, and immediately assigned me a room, etc. The open court of the kung-se was in a few moments thronged by the disturbed villagers, who flocked in to see what strange thing had happened, and who seemed not a little astonished, to see a "red haired man" among them. Before there was time to remove the tracts and baggage to the room, some of the more bold began to beg for books; and it was with some difficulty I persuaded them to wait until I could open them. This I did as soon as it was possible, and commenced distribution.



According to present indications, I shall have no occasion to go into the street to offer the tracts. Numbers have been, for several hours, constantly thronging my room, so that by giving deliberately, only to readers, some one, two, or three tracts, more than half of near two hundred are already gone. I presented a copy of the New Testament and several tracts to the kung-se.

8. Sabbath. Before I had time to dress this morning, numbers came in for books. Until near ten o'clock, there was not a minute's release from visitors. They usually sat a short time, read and talked, and departed with their tracts. I endeavored to improve the opportunity to direct their attention to the great subject and object of the gospel scheme, either by reading some portion of a tract with them, or by more direct conversation. After I had succeeded in releasing myself from the throng, and breakfasted, I took the few remaining tracts, only fifteen or twenty, and walked through the village.

Singkawang is situated about twenty miles south from the Sambas river, and from three to five miles from the coast, up a small river, which has given its own name to the settlement. The village is larger than I had been led to suppose, consisting, however, of a single street, not more than fifteen feet in width. There are also many dwellings scattered around in the cleared and arable grounds. The principal occupation of the Chinese here is the cultivation of rice. Singkawang belongs to the great kung-se-ship of Montrado.

The estimate of Mr. Pohlman and myself of the number of inhabitants for Singkawang, being one thousand, is doubtless too small. Yet it is impossible to obtain more than an approximation to the amount of population. Every house seems teeming with immortals. I think that 2,000 or 2,500, in and immediately around the village, is a low estimate. The place is literally alive with children. In one house, to which my teacher led me in our walk through the village, twenty were gathered around us from two to ten years of age, male and female. I presume these did not all belong to this one establishment; yet the group is only a specimen to be met with in almost every part of the village. Still there is no school here. Last year they had a school, but the teacher proved incompetent. They plead poverty for not sustaining schools and educating their children.

A man came in to the kung-se's to-day, having with him two pretty and neatly dressed girls, about eight and ten years old, and observing that I noticed them, he asked with apparent sincerity if I did not wish to buy them. I told him I did not, and that I could not think he would sell them; when he replied that he would, and again proposed I should purchase them. This perhaps shows in a great degree how strong is the affection of Chinese parents for their female offspring. Poverty doubtless often exerts a powerful influence, though in the present instance I doubt its being the real cause.

There is a small temple just by the kung-se's, having four shrines. The principal one is of the universally revered Chinese idol, Tai-pek-kung, or great and venerable uncle. This shrine and two others had only written tablets in them; and the other had an old picture so defaced by the smoke of the incense, and by cobwebs, as to be beyond deciphering. An incident occurred at the temple this evening, showing the ridiculous nature of Chinese superstitions. A large lizard, very common in some parts of the Archipelago, especially at Batavia, came out about six o'clock near the roof of the building and uttered a cry, which soon caused the Chinese to gather around. I was at a loss to know the cause of their apparent veneration for so loathsome an animal. But a Malay, who was present, seizing a pole to knock it down, the Chinese interfered, asserting that the lizard was one of the fowls of Tai-pek-kung. The Malay, however, said he knew the fowls of Tai-pek, and that this was not his. The lizard made its escape, and the matter thus ended.

9. Having obtained a coolie to carry the luggage, the greater part of which was tracts, we left Singkawang, on our way to Montrado. I found the road, or foot-path, which is the only kind of roads on Borneo, better than I had been led to expect, from some description I have read. A walk of one hour brought us to a beautifully located and populous settlement, of Chinese, called Kulor, or as they pronounce it, Vulu. The compact part of the village consists of a single narrow street of about sixty dwellings. This, however, must contain only a minority of the inhabitants. Kulor is a vast plain, commencing at the base of the Singkawang mountains, and extending northward and eastward beyond the scope of vision. A vast extent of land has been brought under cultivation. Numerous

dwellings are scattered over this region, and in one quarter I judge there is nearly one hundred, within the circle of a mile in diameter. The establishment of the head-man is, in external appearance, far superior to that of Singkawang. The population, I think, may safely be reckoned at eight hundred. Attempts at mining have been made, but without encouraging success.

Three fourths of an hour from Kulor brought us to another small rice-cultivating settlement of twelve dwellings, called Chin-nam; and three fourths of an hour more to Tainam, a similar neighborhood of about the same number of inhabitants. Thence in half an hour we reached Tingahan, another rice plantation, with fifteen or twenty dwellings, scattered over a valley of three or four square miles. Here we stopped at a Chinese inn and obtained dinner. This is considered half way between Singkawang and Montrado. From this place, the inhabitants are fewer. Still there are numerous dwellings scattered by the way, and no want of public houses for the accommodation of the weary traveller.

*Arrival at Montrado—Residence there opposed by the Kung-se.*

At five o'clock in the afternoon we arrived at Montrado, having walked a distance of at least twenty-five miles. I proceeded to our old kind host, the captain Chinaman, who welcomed me with a hearty pressure of the hand, and every token of good feeling. A comfortable room was immediately assigned for our accommodation.

10. In consequence of the fatigue and exhaustion from the toil of yesterday, I have been constrained to rest in quietness to-day. I, however, opened the tracts, and distributed a few from my lodgings; presenting a set of the various kinds to my host, together with a copy of the New Testament. In the afternoon I spent about two hours in the village, and met with many who hailed me as an old acquaintance, inviting me in to drink tea, and receive their usual expressions of hospitality. Many inquiries were made for medicines, but for none so frequently as for some great medicine to cure the habit of opium smoking and liberate its wretched victim.

I have had a conversation with the captain Chinaman on the subject of a settlement here. He manifests not only a willingness, but appears truly pleased with the idea, declaring that it would be most acceptable to the people; while he

thinks the kung-se can have no objections. He appears truly sincere in this declaration. I find, however, that our location here does not depend so much upon the will of the people, as the assistant kung-se, when at Sambas, would have me suppose. Here I am told that the great kung-se must settle the question. The Lord willing, tomorrow I shall visit him, and agitate the subject. May the Head of the Church cause the result to be in accordance with his own plans for the salvation of these perishing idolaters.

11. Spent the forenoon and dined with the kung-se. After which, taking the tracts, I went into the village and distributed one to an individual applying, until I had no more. In order to avoid the crowd thronging me, I found it expedient to take a stand in the door of some shop, and thus give out to those who gathered around. By doing this in different places, two hundred volumes, large and small, were cast as it were upon the waters in a much more quiet and satisfactory manner than is sometimes done. Yet how meagre is the supply. It would seem as if scarcely one out of a hundred of this thronged village had received even so small a portion of the word of life as is found in a single tract. How great cause for rejoicing, that it is not by much or little truth, nor by power and might, but by the effectual working of the Holy Spirit, that these precious souls must be saved. It is a privilege thus to bring the knowledge and means of salvation near them. Relying upon the command and promise, I desire joyfully to leave the result to His disposal, in whose name I am here, though constantly praying that the gospel thus brought to them may not prove other than the savor of life unto life.

I brought up the subject of a location here before the kung-se, during my interview with him this morning. He regards it in quite a different light from my host. The following is the substance of his observations. "That the mines of Montrado are nearly exhausted; and consequently that the Chinese would soon be scattered in other places to prosecute their schemes. Also that this region is subject to frequent insurrections, and civil commotions, as often as every one, two, or three years; and therefore, that it would not be well for me to dwell here." Other things he said to the same effect. In part, at least, this is manifestly a mere pretext. The true ground of objection, I apprehend to be, their prejudices against foreign females, connected no doubt, in

some degree, with suspicions of foreign influence. The captain seemed rather surprised at the decision of the kung-se, but after all fell much in with his train of thinking. I inquired how it would do for me to bring my family and remain a month or two, when I could return to Sambas, should it appear desirable. He said it would be good for myself to come, and then I could stop with the kung-se himself; but it would not be well to bring my wife: adding that there was no house in which I could dwell, and moreover, it would not be safe, on account of the numerous miners, many of whom are vicious and abandoned men. In this last observation I apprehend there is much truth. I told him that it was out of the question, for me to leave my family at Sambas and come to Montrado; and that I desired to erect a house for myself, should I reside here. He then wished me to remain for a time at Sambas, and not leave the island, signifying that he would have the subject more thoroughly discussed and write me the result. To the last the captain manifested an increasing desire that I should reside among them. In this two objects appeared prominent. One was medical aid, and especially, if it could be, to enable the miserable victim of opium to relinquish its use. It is impossible to form any idea of the extent and quantity in which this poisonous drug is used, nor of the consequent poverty and wretchedness. Among the Chinese, it would appear, that as great a proportion as one out of six or eight, are its victims to a greater or less degree. The captain himself is a most miserable one, at an expense of five rupees, or almost two dollars a day. I speak on this subject only of this vicinity.

The other object, for which the captain desired my residence here, was to open schools for the education of their children. Montrado now sustains only three schools, while ten times as many would not be adequate to accommodate all their children.

Many of the inhabitants manifested a good deal of interest on the subject of my settlement among them; and after my visit to the kung-se several made inquiries as to his views of the question. Making all due allowance for Chinese complaisance and duplicity, I cannot but think that our coming to settle among them would be far from unacceptable to the mass of the inhabitants. So far as they apprehend my object, the Chinese usually designate me, "an exhorter of the age to a life of virtue." And in this

character, probably, they have about as much regard for me as the christian public in America would have for a Confucian, or Boodhist exhorter and teacher from China. I apprehend there would be no great fear, that such a character would "turn the world upside down;" although there might be a cry, "They have come here also."

The Chinese are most reckless, and seem almost destitute of all regard for the interests of a hereafter. Yet they are ready to seek relief from their bodily ailments, and from costly and destructive habits of indulgence, at the hands of a foreigner; nor, as a general thing, would they refuse his aid in educating their male children, on account of which they would have the prospect of a better condition for this life.

#### *Return by Budok and Seminis to Sambas.*

12. There appearing no probability of soon obtaining any further satisfaction regarding a residence here, I this morning left Montrado on my return to Sambas. In two hours we arrived at Pakuching, a trading-post, or rather a post established to guard against smuggling, situated at the head waters of the Simpong Satunok, the southern branch of the Salakau river. The distance from Montrado must be about seven miles, mostly over a hilly tract, intersected by several marshes. The path, however, is generally good. The supplies for Montrado are brought to this place, in flat-bottomed boats, the largest not exceeding two or three tons, and thence conveyed by coolies. We passed in our walk this morning a hundred or more men, carrying salt and iron, which had recently been brought from Sambas. At eleven o'clock, we left Pakuching in a small row-boat, and descended the whole length of the branch, and about two hours down the main river, and at six o'clock arrived at a solitary Chinese house of entertainment, designated Bukwan, or as the Chinese say Muk-kwan. The descent of the branch stream is difficult, if not dangerous. The current is rapid, the navigable width scarcely ever exceeds twenty feet, and this very frequently narrowed to not more than six feet, by snags, logs, and brush; while the course is so serpentine, and bends so short and suddenly, as to demand the utmost dexterity and skill to keep even a small boat free and in the channel. It is matter of surprise how a large boat can be worked up or down with safety. Once we were so nearly overturned as to fill with water, and were

saved only by leaping out and reaching shore, of course most thoroughly wet, as was our luggage. At the junction of this branch with Simpong Brelis begins the Salakau river, which here becomes a stream from forty to sixty feet wide, with apparently deep water, but the current still rapid.

My object in taking this route, instead of a more usual path, was to ascertain the character and nearness of approach to Montrado by water. I had made many inquiries at Sambas on this point; but the statements I had received from various individuals who pretended to know, were so dissimilar, and often contradictory, as to afford no further satisfaction, than that Montrado might be reached within a short distance by ascending the Salakau river.

13. From Bukwan three hours moderate walking brought us to the mines and establishment of the kung-se of Budok. After eating rice with him, and presenting him with a New Testament, and leaving for the use of the miners the few tracts which I had reserved for this place, we resumed our walk, and in half an hour arrived at the village of Budok. This is situated on the west side of the north extremity of the Bawang mountains, which rise here to great height, and constitute grand land-marks for native navigators, being visible in a clear atmosphere forty or fifty miles at sea. The estimate made of the inhabitants of this place (1,000) in the former tour, is probably near the truth. I regret that I had not a supply of tracts for them; but the expense and difficulty of transportation are so great, that I did not feel at liberty on the present tour to increase the one or attempt the other. After surveying the village we proceeded, expecting to find a path direct to Seminis. At the expiration of one hour I was disappointed to find myself at the head-waters of the Budok river, and at the end of the path. The only alternative was to proceed as yesterday in a small boat, being informed that by night we would reach a point from which there is a path to Seminis. Having traversed the whole of the Budok branch of the Sabankau river, and ascended the Sepang branch about an hour and a half, we landed in a most dreary and deep forest and marsh, with little more than a vestige of human being ever having been there before us. The boatman, however, proved a skilful guide and led the way. The path for a long distance was no more than slippery poles and logs, through the now flooded marsh, and rendered the more difficult to

pass by a recent shower. It was dusk when we landed, and deep darkness soon closed upon us. But for a few candles providentially given me by the kung-se of Budok, it would have been quite impossible to have extricated ourselves this night. Two hours from our landing we reached the place of our destination, it proving to be a settlement of three families of Chinese, one an inn-keeper, another a blacksmith, the occupation of the third, as I conjecture, was gardener and rice-grower. During the afternoon we had been exposed in an open boat to a severe storm and arrived with clothes and all, even to my travelling bed, perfectly soaked.

14. The first part of the path this morning was like to that of last night, but as we advanced the ground became higher, and the road improved. In four hours we arrived at Seminis. This settlement belongs to the kung-se-ship of Sepang. The number of inhabitants, as stated in our previous tour, is doubtless too great. The village contains from thirty to forty families. There are, however, a number located around, so that Seminis and vicinity probably contain sixty Chinese families, or about three hundred souls.

Having dined with the captain we proceeded to Sabawi, a distance of three hours, over a hilly country, but having a very tolerable path. Thence at half past four o'clock in the afternoon I left in a boat, and at eight o'clock, arrived with a joyful, and I trust, a thankful heart, in season to spend the Sabbath with my family and around our domestic altar.

#### *Observation on the preceding Tour.*

1. The distance travelled, from my departure until I arrived home again, is about two hundred miles; namely, 120 by water, fifty-five from Sambas to Singkawang, and sixty-five on the rivers in the interior, and eighty miles on foot. I also visited and passed through four settlements of considerable extent, which heretofore have not been, so far as I am aware, visited by a missionary, viz. Singkawang, Kulor, Budok, and Seminis.

2. The rivers traversed have but few indications of any extent of population near.

3. The tracts and volumes distributed were about six hundred, including several copies of the New Testament. As many thousands might be judiciously distributed, during such a tour; but the expense and difficulty of transportation will not soon allow such a dissemination



of the word of life to be made; at least not until funds can be placed at our disposal for the purpose.

4. Next to Montrado, Singkawang appears far the most eligible place which I have visited within the Sambas residency, for a Chinese missionary station. In one respect it has the advantage, being near the coast and accessible by water. It would be a place of considerable trade, were vessels permitted to go there, which, however, is prohibited, and the port is guarded. In addition to its own population, within one hour's walk there is a settlement which would be regarded a large parish in America for one minister, and as large as many villages which enjoy the labors of some two, three, or more ministers, who happen to be separated by a denominational distinction. How much better for the unity of the body of Christ, and for the cultivation of brotherly love, and how much more in accordance with the spirit of the gospel and the example of the primitive Christians, that such should unite in a vigorous support of one minister, and the gospel institutions among them, and give their surplus revenue, and ministers too, for the spread of the gospel among those who are perishing for lack of vision? This would be in some degree obeying the command, "Go ye," and placing them under circumstances, to plead the promise "he that watereth," etc.

As Singkawang is under the jurisdiction of Montrado, the great kung-se's sanction would be necessary to a settlement here.

5. A residence at Montrado will be expensive. All the necessities of life, with few exceptions, must be transported, at no small cost, from other places. The consequence is that almost every thing is from forty to seventy-five per cent above a fair market price. The cost of building will also be great, as the timber would have to be carried some miles at least by coolies. There are no forests of timber large enough for building near, nor any other means of bringing it. I met men some three or four miles from Montrado the morning I left, each carrying four boards, and what distance they had already brought them I do not know.

I would, in concluding, beg your constant prayers, and those of all saints, in behalf of the perishing inhabitants of this dark and destitute island. Could we have a pentecostal out-pouring of the Spirit here, our labors would not be in vain in the Lord, and then too our past trials, and those which we are still called to endure, would eventuate in his glory,

and the advancement of his cause and kingdom in the earth.

### Singapore.

GENERAL LETTER FROM THE MISSIONARIES, DATED NOV. 16TH, 1839.

### *British India and Eastern Asia compared —Chinese spoken Language.*

WHEN it was first decided to occupy Singapore as a missionary station, it was supposed that its central position, the fact of its being a free port, and the extensive trade it was represented as carrying on with the continental parts of South-eastern Asia and the islands of the Indian Archipelago, would render it peculiarly favorable for the acquisition of the languages of the several countries in that quarter, also for an extensive printing establishment, and for a seminary for educating native preachers and teachers. The missionaries there having recently been requested to express their opinion how far these objects are likely to be accomplished at that place, have made the following statement.

As the importance of Singapore consists partly in its relations to China, and the whole of Eastern Asia, it seems necessary for us to take into consideration, to some extent, the whole subject of missions in this part of the world.

A line of distinction, if we mistake not, is to be drawn between Hindoostan, as a missionary field, and Eastern Asia. The former is open; the latter is for the most part closed. Singapore, Malacca, Pinang, Batavia, a small district in Borneo, Bangkok, Macao, and Canton, are the only places known to be open to us; and some of these are only partially open. Our efforts to establish other stations have hitherto failed of success. It is to be hoped that our bounds are to be enlarged; and yet it would not be strange if ten years hence our limits should remain the same. Inferences drawn from the progress of things in Europe and America would mislead, rather than aid us, in judging of the progress of events here. Every thing is in motion there; every thing here is stationary. Such an event as an English governor-general in Peking, within a few years, is barely possible, but not probable, and, therefore, need not be prepared for.

Hindoostan is a tried field. It has been partially tried for a century or more, and more fairly for a generation or two, and it has borne fruit. Eastern Asia is an untried field, and this is the best we can say of it. For if we say it has been

tried, then must we not admit that the experiment has rather worked against us, since little that deserves to be called fruit has yet been produced?

Hindoostan has a government which affords to missionaries not only protection, but indirect yet powerful encouragement, since it is wielding efficiently those many influences for the elevation of a people, which an enlightened government has at command. Eastern Asia, with the exception of a few ports, has governments which are hostile to us, both directly and indirectly. Even where we are allowed a residence, the whole influence of government stands in the way of our plans, keeping down the people whom we wish to raise.

It would seem to be a not unfair inference from what we have been saying, that while we should prosecute missions vigorously and on a large scale in Hindoostan, we should proceed on a small scale and cautiously, though not timidly or waveringly, in our missions to the Chinese and other natives of Eastern Asia. If it be said England will take care of her own subjects, and wishes to have the whole care of them, it is a sufficient reply to say that after England has done her utmost, there will still be immense numbers of heathens and Mohammedans in India, whom she will gladly commit to the care of missionaries from any part of the world. If our minds are turned away from India by the trifling exhibitions of jealousy which appear in here and there an individual, much more reason should we have for retiring from countries where government and people are all against us.

In addition to the points already noticed, we have, so far as China is concerned, another obstacle in the difficulty and poverty of the Chinese language. Whatever may be said of the written language of China, (and it is not without its merits, though they have been often over-rated,) it cannot be denied that the colloquial languages of China are exceedingly difficult of acquisition, and very poor when acquired. We have had the pleasure of hearing Mr. Dyer preach in Chinese, and he certainly deserves to be called a preacher. Mr. Medhurst is said to be equally good in the spoken language. But we know of no others who can be called with propriety *preachers* in Chinese. Mr. Gutzlaff reads and writes the language with ease and rapidity. Mr. Dyer says that he has studied the Chinese fourteen years, with great industry, and with excellent health, and that he considered himself still a learner,

especially in the spoken language. John R. Morrison, Esq., a person of superior abilities, whose accuracy in translating from and into Chinese has probably not been surpassed, except by some of the catholic missionaries, and who has, besides, the advantage of having been born in China, and of having enjoyed the best facilities for acquiring the Canton and Mandarin dialects, which he speaks better, it is generally admitted, than any foreigner in Canton or Macao, still is not master of these dialects, and is obliged sometimes to resort to the wretched jargon, called Canton English, to make himself understood. Persons who have studied the Chinese a number of years, and who have given only a month or two to the Malay (a language about as difficult to learn for conversational purposes as the French, except that the pronunciation of the French is more difficult) can understand and speak the Malay nearly as well as the Chinese. This is true even of those who are successful in acquiring the tones. Those who get on poorly with the tones will learn to make themselves understood in Malay better by three or four months' study than by several years of hard labor devoted to the Chinese. With one year, or at most eighteen months study of the Malay or the French, a person would be better qualified to preach in either of those languages, than he would be in Chinese after ten or fifteen years of diligent and successful study.

These statements will appear less extravagant when it is added that the Chinese spoken language is a less perfect medium of communication, than other languages, so that mistakes in Chinese are more fatal to the sense, than they are in the languages of Europe. Chinese words, and especially the tones which in effect constitute different words, are so similar that none but nice and well trained ears can distinguish them. Hence the Chinese themselves do not understand each other with the ease with which Europeans do. In Malay, or French, or English, if one gets his words nearly right, he may blunder a good deal in the idiom, and yet be understood. And as to the key or tone, it matters not in the least whether it be high or low, sharp or grave, waving or even. But in Chinese he must have the precise tone; he must be right in the nasals, which are very numerous; he must be right in the aspirates, which are so delicate that persons sometimes discover, after many months of study, words of every day use to be aspirated, which they had supposed to be

unaspirated; he must be right in the idiom; he must be right in the word. In all these respects he must be right, in order to be well understood. The range of sound which the Chinese allow themselves is so limited, that in talking the language one is cramped in on all sides, something as a man would be who should attempt to walk all day in a bushel measure. Persons who have praised the Chinese language have referred to the written language.

If the Chinese spoken language is thus difficult, (and it is with this chiefly that most missionaries have to do) may not this be a good reason for not sending a large number of persons to study the Chinese in the Indian Archipelago? Should we not rather wait till we can enter China itself, where we can study the very dialect we wish to use, and where the climate will be all in our favor. The average of missionary life in the Archipelago is probably not over ten or eleven years. Most persons will need ten years for acquiring the language, and some can never learn it sufficiently well to make themselves useful in conversation or preaching, however long they may study it. It will be understood of course that we mean by acquiring a language something quite beyond an ability to give directions to servants, and to convey our meaning to a limited extent in common business. We mean such a knowledge of the language as will enable one really to converse with the people on moral and religious subjects, getting at their state of mind, understanding their objections and removing them.

Respecting the ease or difficulty with which a knowledge of the Chinese language can be acquired, the intelligent reader will observe that the missionaries differ from some late writers. They remark that they cannot view the subject as it is represented by Mr. Medhurst, in his recent work on the state and prospects of China, pp. 259 and 426 of the American edition. It seems to them that the reader must obtain from those paragraphs a far too favorable impression relative to the facility with which a missionary may become able to preach to the Chinese.

#### *Remarks on Measures for introducing Christianity into China.*

The idea of preparing to enter China, when it shall be open, by sending men to such places as Singapore and Batavia to learn the language, has long been a favorite one with the friends of missions;

but is it quite certain that this idea will stand examination? May it not after all be better, as soon as China is open, to send them directly from Europe and America to the stations they are to occupy, and let them learn the dialects of those stations? Will not such men, carrying with them vigorous health, and going to a climate very much like that of the United States, be as well prepared for entering the country, as men whose health has been enfeebled by a residence in tropical regions, who have grown old in learning one dialect, and who in most instances would have another to learn on entering China? The dialects and sub-dialects of China are exceedingly numerous. Mr. Morrison states that one speaking the dialect of Canton cannot go ten miles from the city without getting among a people whose language will be strange to him, and almost unintelligible. In the province of Hok-kien the dialects are many, and the sub-dialects seem to be without number. One of us, who has employed six different teachers from the same district in Hok-kien, has found no two of them speaking precisely the same dialect. In European languages these differences would be a less serious obstacle in the way of being understood than in China, where the slightest differences in words become so important in their effect upon the sense.

Since, then, it is so difficult to learn any dialect of the Chinese, and so difficult to learn the dialect of any province or district, except in the province and district, is it best that a large number of persons should attempt to acquire the language under all these disadvantages, with the view of entering China? May not the best preparation which America can now make for this work, be, to become as religious, as benevolent, as intelligent, as active in extending the kingdom of Christ wherever Providence may open the way, as possible, and then, when China is really open, to establish missions and christian schools throughout the country?

Here it may be asked why we cannot enter China as the Catholics do? We have often asked this question ourselves, and have taken some pains to inform ourselves in regard to the doings of the Catholics in the empire. These investigations have ended in the conviction that even the Catholics could not enter China now, were it not for their 300,000 converts scattered throughout the empire ready to aid and conceal the priests; and were it not, moreover, for a skilfully devised plan for smuggling priests into the

country, which has been in successful operation for generations. The catholic religion was introduced into China in more favorable times. A religion once established in a country may be capable of being sustained at a time when it would be impossible to introduce it.

But may not Christianity be propagated in China by means of books? Was not Boodhism thus introduced? Boodhism was introduced into China by the authority of the emperor Ming-Ti. Some Boodhistic books were translated; but books were not even among the prominent influences which made Boodhism so prevalent in China; much less was Boodhism propagated by means of books alone, as the project just mentioned proposes in respect to Christianity. The prospect of exerting any thing more than a small influence upon China by means of the press becomes less and less. Persons who three years ago were calling earnestly for books for the Chinese, now declare that they seriously question whether more good than harm was done by the distribution of books on the coast of China. Nor is it altogether certain that even the voyage of the Huron can be excepted from this remark. Though large numbers of the Chinese can read a little, yet they are far from being generally a reading people, in the sense attached to these words in Europe and America. To distribute books profusely among a people, who, as a mass, are much below our common sailors and soldiers in their capability to be influenced by books, and to do this in direct opposition to the government—a government which is as much respected, perhaps, as any monarchy in the world is, by the lower class of its subjects—and to do it at a time when the opium trade has made foreigners odious to the lowest of the people, as well as to the mandarins—does not seem to be a promising work. Such statements as the above are not made with the view of conveying the impression that no books should be distributed, but that the distribution should be very considerably diminished in amount and improved in quality.

#### *Singapore as a Station for Missionary Labor.*

We come now to speak particularly of Singapore. And here several considerations and facts are to be borne in mind:

1. The connections between Singapore and China, Siam, and the Archipelago are less numerous and important

than the connections between New York and all parts of Europe and South America.

2. The natives of Eastern Asia and the Indian Archipelago are much less influenced from abroad than the inquiring newspaper-reading people of America and Europe.

3. The influence of Singapore upon those islands and parts of islands which are under Dutch control, is becoming more and more circumscribed.

4. The distribution of tracts among the Bugis has entirely ceased, and no one thinks of reprinting the two little tracts in the Bugis language. Tract distribution among the Malays has nearly ceased, and the quantity of books distributed among the Chinese junks is much less than it formerly was.

5. The influence of Singapore upon the surrounding countries must be, for the most part, of an indirect kind. It must be an influence upon the distant through the near. That is, we are not to operate so much by preaching to those who come here, and giving them books, as by raising up a christian community, which shall gradually diffuse its influence abroad. So that Singapore itself is to be regarded as our field, so far as direct action is concerned, to the exclusion, in a great measure, of that immense field comprehending China and the Archipelago, which has been supposed to be within our reach.

6. The influence of Singapore whether direct or indirect, (except its commercial influence) has doubtless been overrated.

7. Four missionary societies have their agents here, viz. the London Society, the American Board, the Assembly's Board, and the Baptist Board; and it is not improbable that the Church Missionary Society may have a station here.

8. The accessible population of Singapore is smaller than is generally supposed. The whole population of the island, including a few neighboring islets, according to the census taken three years ago, was a little less than 30,000, and is now probably not over 36,000. Of this number two thousand live on two small islands fourteen miles distant from us, and we never even heard of the existence of these Malay settlements until a few days since, when we went to the police-office to examine the census roll, for the purpose of ensuring accuracy in this letter. To visit such places would be rather dangerous without the protection of a government gun-boat. The interior of the island is inhabited chiefly by Chi-



nese who cultivate gambir and pepper. These Chinese are nearly all without families, and live in a rather lawless state. If a man commits a crime, he runs into the jungle, as it is called; that is, goes to some of the plantations in the interior, whither the police men seldom pursue him. We formerly sometimes visited these scattered plantations, but during the past year the tigers have killed some fifty persons in open day, and our walks have therefore not extended beyond the town. The population of the town and of Campong Glam, the only portions of the island where we now consider ourselves safe, does not exceed twenty thousand. From this number we must deduct some thousands of Hindoos and others who are shut out from us by their languages, the Chinese and Malay languages being the only ones which we propose to learn. A further deduction must be made for Chinese who speak dialects which we do not understand; and the number left, who are to be regarded as the really accessible population of Singapore, is from ten to twelve thousand.

9. It will admit of doubt whether the Bugis are a sufficiently important people to authorize the establishment of a mission among mere emigrants. But however this may be, Singapore does not seem to be the place for a Bugis mission. The number of Bugis who reside here is less than a thousand. A large number, however, come in prows every year and remain several weeks.

10. The missionaries of the London Society were here long before us, and regard themselves as having possession of the ground. They are quite willing we should do all we please in the departments of education and printing, while their plan is to lay out their strength upon preaching. Mr. Stronach has a Chinese service, and Mr. Keasbury, (now an assistant missionary of the London Society,) has a Malay service, in which he is sometimes assisted by Mr. North.

11. The Singapore Institution is pretty well managed, and in consequence of its having the countenance of government and of the whole English community, it nearly monopolizes the field of general education here. It stands not in our way, however, but is really an important help to us. We most cheerfully do all in our power to contribute to its success.

It would seem, then, that the plan of effort which opens before us is,

1. To have as good a boarding-school as we possibly can; to go on enlarging and improving our boarding-school till it shall deserve to be called a seminary; at no time to increase our number of pupils so fast that the lying, stealing, idol-worshipping boys shall be the majority, or any thing like the majority; but to maintain at all times a thoroughly christian influence. Whether it will be best to have a school of over eighty or a hundred boys, (two thirds or three fourths of them being Chinese, and the rest Malays,) may depend upon the success we shall meet with, and the demand there shall be for thoroughly educated men for preachers and teachers, and for places of trust under government, and in mercantile houses.

2. To keep up the printing establishment, but to curtail its expenses as much as possible. Some of us think that a printing establishment is scarcely needed here, since we can get printing done in Malay and Chinese at Malacca and Batavia, though at some inconvenience, and that we should keep up this department, not so much because it is indispensable, as because it is already in existence, and can be supported without great expense. The superintendence of Chinese printing need not, hereafter, require much effort or time.

3. To have a girls' school. The chief obstacle in the way of such a school will probably be found to be in the difficulty of retaining girls, in a settlement where males are to females as three to one, and where there are few children. We hope, however, to have at least a small school within a year or two.

4. To preach from house to house. We have made a beginning, and shall do more as we make progress in the language.

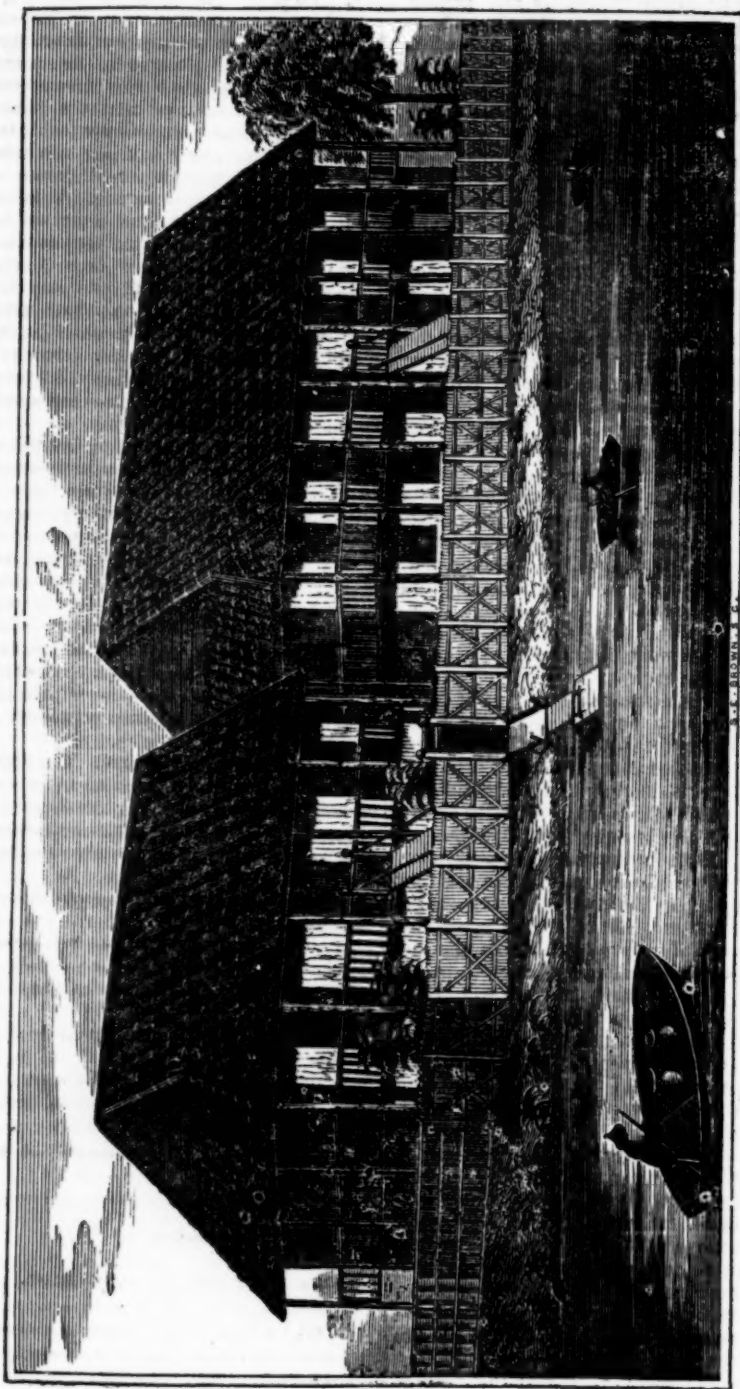
There will probably be books enough distributed by others whether we distribute any or not; but should there at any time be a call for this kind of labor, we can at once supply it, as it is the easiest of all missionary work in this part of the world.

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### Siam.

#### MISSION PREMISES AT BANKOK.

THE cut on the next page represents the mission premises. The buildings were erected by the prah klang for the missionaries and are rented to them. The house on the left is occupied by



MISSION PREMISES AT BANGKOK.

Mr. Robinson, and that on the right, which is larger and higher from the ground, by Doct. Bradley. The basement story of the latter is occupied by the printing establishment of the mission, rooms for storage, etc. As is the case with Mr. Robinson's, the houses in Bangkok usually consist of but one story and that raised a number of feet above the ground.

A brick wall of open work and neatly plastered, beginning near the river on the left, extends across the back part of the premises. The fence extending from this wall to the river and thence along its margin in front of the houses, is made of split bamboos. To facilitate landing from the river, there is a bridge, one end of which rests on the bank of the river and the other on a raft of bamboos covered with plank, the raft rising and falling with the tide.

The sides of the buildings are covered with teak boards plained and matched, and put on up and down. The roofs are tiled. The large boat represents a Chinaman peddling oil. The small boats are such as the Siamese use in going from place to place on the river, capable of carrying merely one or two persons, and so light as to be taken from the water and carried upon the piazzas of the houses by a single person.

#### JOURNAL OF MR. ROBINSON AT BANGKOK.

##### *Inquiries from a Nobleman—Printing a Church History.*

September 10th, 1839. A distinguished nobleman called at my house to-day, who, I afterwards learned, is one of the elder brothers of the king. He said he had heard of our books, and wished to know more about our religion, that he might become a disciple of Jesus. This was probably intended more as a compliment, than from any real desire to become a Christian. He requested to know what was peculiar to our system of religion, and what our mode of worship. I briefly told him that we believed in the existence of one only living and true God, whose name is Jehovah, the Creator of all; that all men are sinners against him, and consequently are exposed to his wrath forever; that God in infinite mercy had given his well beloved Son, the Lord Jesus, that whoever repents and believes on him, might be saved and made happy forever. He then desired to know how we worshipped God, as we could not see him, and made many other inquiries of a similar kind. I then gave him a copy of the Gospel of Mark and a copy of each of our tracts, requesting him to read them, remarking that he could more

fully learn from them our views. The books will probably be read in the palace. May the Lord accompany them with his Spirit.

20. Just completed the printing of the 'History of the Church,' in two volumes octavo. The first volume contains sixty-five pages and is taken almost literally from the Acts of the Apostles; to which are added a few brief explanations of those passages which would otherwise be unintelligible to those unacquainted with the Old Testament.

The second volume contains ninety-two pages, and was taken principally from Goodrich's Church History, giving a brief-view of the progress of Christianity from the Apostles down to the present time, and closing with a condensed account of modern missions, particularly in Burmah and Ceylon, and the overthrow of idolatry in the South Sea and Sandwich Islands. As little as would be consistent with a connected history, is said respecting the Roman Catholics. Yet, notwithstanding this precaution, they have showed themselves true to their noted character. Before the work was completed I heard they had by some means got hold of the proof sheets, and had warned the people against reading it, and had also, as I learned, translated some parts of it into French and sent it to the bishop at Singapore. They also proscribed the young man, an Indo-Portuguese and a Catholic, whom we employed as foreman in the printing-office. These things have opened the eyes of the Siamese, who sometimes had confounded us with the Catholics. The young man has left them and resides with us unmolested. A number of the princes have sent special requests for the history. May it open the eyes of all to the folly of idolatry in every form, and by the blessing of the Holy Spirit lead them to embrace the only true faith.

##### *Visit to the Chow Fah—Introduction of European and American Customs.*

October 2. Mrs. Robinson, myself, and two children, the younger an infant, called upon prince Chow Fah, at his palace. We found him busy in fitting up a watch-maker's shop which he had just built. It was made of brick and neatly plastered within and without, and the foundation was painted and pointed in imitation of brick. It is situated so near the palace as to be under the projecting roof of the outer court.

The shop had two large glass windows, one of which was a bow-window, similar

to what watch-makers often have in America. Over the front window was a sign, with large gilded Roman capitals, "Clocks and watches repaired." Over the door was a large eagle of carved work, in imitation of the American eagle, in good style. The shop was furnished with a bench and tools, a large number of cases and drawers finished in the neatest manner. In the back part of the shop were the bellows and forge, with a regular built chimney, probably the first ever built in Siam. The door was painted in imitation of bird's-eye maple. Every thing about the shop was designed to be perfectly of a foreign character.

The prince received us with much politeness and showed us with apparent pleasure his new shop. Pointing to the eagle over the door he said in English, "There is the American eagle."

While Mrs. Robinson was visiting the ladies, the prince took me out to his new gardens back of the palace. While passing round in front of the palace I noticed that the trees by the side of the walk were inclosed with boards having picket tops and holes of a diamond shape cut through them in various places. I remarked that seeing trees inclosed in this way, reminded me of home, where trees which were exposed to injury by the way-side were often inclosed in this manner. He replied he saw a picture in an American book, from which he took the hint to secure his trees in this way. The prince is very enthusiastic in imitating every thing foreign, especially American. A few days since he called at my house and seeing a plant, a kind of vine not uncommon here, twined about one of the posts of the veranda, it struck his fancy amazingly. I gave him three of the small plants. The next day he sent a number of men to get two or three more of the same plants and was very particular to ask for those that were twined about the post, which were about twenty feet in length, for he could not wait to have the small ones grow. In return he sent me four rare trees. When we called at his palace we saw the vines planted in large vases and neatly twined round the two corner posts of the piazza of the palace. While passing round to the garden the prince pointed to a new building he had just erected, which had two chimneys, saying, "That is my cook-house; I built the first chimneys in Siam." I was also informed that an oven and cooking-stove graced the kitchen.

Returning from the garden, the prince invited me to look at an English horse he had recently imported from Pinang.

He inquired how they built stables in America, whether they had a hay-rack and manger, and whether the floor was usually of plank or stone. I gave him the best information I could on these points. The next time we pay him a visit we shall probably see a New England stable on the premises.

In the mean time his principal wife had prepared the tea-table, which was supplied with a large variety of preserves, which she placed on the table with her own hands. Among these were currants, raspberries, gooseberries, strawberries, and quinces. American biscuit, English crackers, and cheese, and cakes from Bombay, etc. were added to the entertainment. The prince partook with us; but his lady, probably more from diffidence than regard to Siamese custom, chose not to partake with us. She, however, sat near by and joined freely in the conversation. Having presented a number of our last printed tracts, which were received with apparent pleasure, we took our leave with mutual shaking of hands and a "good evening."

The prince conversed entirely in English.

The prince spoken of above is a son of the former king, and was regarded as the legal heir to the throne on the death of his father. An older brother, however, got possession of the reins of government, which he still holds. This prince, called the Chow Fah, to avoid suspicion and danger, consecrated himself to the sacred profession, and is now at the head of the priesthood. He is of course a man of great influence; and the fact that a man of such rank, and in a profession from which jealousy of missionaries and opposition to their instructions might soonest be anticipated, is disposed to treat them with so much kindness, and is so free from national prejudice as to labor to introduce European and American improvements, and has even acquired sufficient knowledge of the English language to write and converse well in it,—should be received as a very encouraging indication of divine providence respecting the prospects of the mission.

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### Smyrna.

GENERAL LETTER FROM THE MISSIONARIES, DATED JAN. 24TH, 1840.

*Foundry—Preaching—Preparation of Books—Political Changes—Printing.*

In giving an account of their labors in the several departments of the work before them, the missionaries remark—



Mr. Hallock has been fully occupied in the foundry, in completing the Arabic fount of type, and in supplying the defects in our other founts of Greek and Armenian, so far as the state of the printing department allowed.

Mr. Temple has preached in English generally once each Sabbath, in the Dutch chapel, to a congregation of from thirty to fifty hearers; and though the audience has always listened with much apparent attention, there have been no special indications that the truth has been accompanied by the Holy Ghost sent down from heaven.

The Greek Magazine has been issued during the year under the superintendence of Mr. Temple, and continues to meet with increasing encouragement and approbation. Twelve hundred copies of it are now sent monthly to our subscribers and agents, and put into circulation; and the back volumes, which are bound up, are often called for. Mrs. Temple has continued during the year to assist Miss Danforth in her school.

Mr. Adger preached during the greater part of the summer on each Thursday evening to an English congregation at Boujah, and was much encouraged by the interest manifested by those who attended. He left the 'Mother at Home,' in Armenian, ready for the press on his departure for England, on the tenth instant, and will probably write you a more particular account of his own department than we can give in his absence.

The attention of Mr. Riggs has been principally given to the work of preparing books and tracts for publication in modern Greek, and to preaching in that language, so far as his health permitted. Early in the spring he was prostrated by a fever, and the debility occasioned by it continued during the summer. This, together with severe and continued cankers in the mouth and throat, rendered it impossible for him to preach during the greater part of the summer. At length, after trying in vain a variety of means for the recovery of his health, in accordance with the best medical advice he could obtain, he made a voyage in company with Mr. and Mrs. Beadle, who had spent two months in his family, to Beyroot, and with Mr. and Mrs. Sherman thence to Jerusalem. Of this journey Mr. Riggs has prepared an account which he will speedily forward to you. The change of air and the interest of the tour in Palestine he found of great benefit; and after an absence of a little more than five weeks he returned much invigorated and able to resume his labors in

both departments. The attendance on the Greek preaching is small. The average of the twenty-five Sabbaths during the year past, on which there has been preaching, has been about twenty-seven persons, twenty of whom have generally been Protestants. Still we feel the importance of continuing the service, both for the benefit of the Protestants who attend, and to give an opportunity to any others who may choose to come and hear the gospel preached, as we trust, in simplicity and godly sincerity.

Mr. Riggs has prepared in Greek a few hymns, which have been printed at our press and sung in the chapel at the Greek service. He has also ready for the press, besides some minor matters, a 'Manual for Infant Schools,' and is at present engaged in preparing a work on the 'Difficulties of Infidelity.' This is deemed peculiarly necessary at present, particularly in Greece, where deism has made and is making great progress.

Our attention has often been drawn to the importance of establishing in this city a high school under a well qualified teacher sent by the Board for this specific purpose. It seems to us probable that such a school, receiving as boarders pupils from among the Greeks, Armenians, Roman Catholics, and Protestants, without distinction, would flourish, if well conducted; and we should hope that, after a short time, a large portion of the expense, if not the whole, would be met by the pupils. The Roman Catholics have been making a similar experiment here with much success for the last three or four years. The children of Protestants here stand very much in need of such an institution, and are, through the want of it, drawn into the high school of the Roman Catholics. We feel persuaded that many of the youth in the city and neighborhood would be drawn into such a school from different sects, and that the benefit of it would be very great. We would therefore recommend it to the serious consideration of the Committee.

The last year has witnessed great and wonderful changes in this empire. The hand of the Lord has been stretched out, and it is stretched out still, and who can turn it back? In many important respects old things in it seem to be rapidly passing away. The commencement of the young sultan's reign has been distinguished by giving to the subjects of the empire the basis of a new code of laws, abolishing some of the most ancient and odious, but distinctive usages of Islamism, and pledging himself to advance in the path of reform. We cannot

but mark the finger of the Lord in these great changes, which seem to promise that the way is being opened for the introduction of the gospel at a future and, as we trust, not distant day. The word is gone forth from the lips of the Almighty Savior, "Behold I create all things new," and surely he will fulfil it in his time.

During the year 1839 there were printed at the mission press, in the Armenian, Armeno-Turkish, and modern Greek languages, 65,700 copies of books and tracts, embracing 3,253,600 pages in all.

### Greece.

LETTER FROM MR. LEYBURN, DATED AT AREOPOLIS, 11TH NOV. 1839.

#### *Opening of the School—Influence of the Teacher.*

THE opening of the school at Areopolis after much delay, owing to the embarrassments thrown in the way of obtaining a teacher, was mentioned at page 187, of the last number. Of the opening of the school Mr. Leyburn gives the following account.

Our teacher came, and after he had spent some days in my own house, during which we became better acquainted and had much free and interesting conversation, we opened the school on Wednesday the 30th ult. The governor and demarch were absent, but the other civil and military authorities of the place were present by my invitation, with many other citizens. After prayer by the teacher, addresses were delivered by him and Doct. Galati. Colonel Feder of Bavaria, now in the service of Greece in this quarter, also added, of his own accord, some words of advice to the scholars. After the audience was dismissed and the teacher had read the rules of the school, I addressed some exhortatory words to the scholars. We began with fifty or sixty scholars, we have at this date upwards of 160, and shall probably within a week or two have as many as our house can accommodate. Some have come from the villages, and probably many more will apply. I have thought of employing, if our present house should become full, an under teacher, and putting him with the smaller scholars and any more little girls who may come,—for we have already two,—in an adjoining house, where we once had our Hellenic school. The execution

of this plan, however, or at least the period of its execution, must depend on the state of funds. I do not think of extending operations this year.

Of the instruction given in the school and the religious influence which the teacher seemed likely to exert over the pupils, Mr. Leyburn remarks—

A good deal of religious instruction is given in our school, and most of this is in the strictest sense biblical. We are under some disadvantage on account of our not having gotten leave to use the translation of the Old Testament Scriptures in our schools at this station,—the pretence of objection to this being that it was not translated from the Septuagint. The want of this, however, is supplied in a good measure by Korae's Catechism, which contains a brief and excellent summary of Bible history and doctrine, and an abridgment of Old Testament history, which we use. On the Lord's day, on which the attendance, as in the other missionary schools of Greece, is voluntary, the teacher expounds the portion of the gospels which is that day read in the churches. This was proposed by the teacher himself, when I mentioned the subject of an exercise for that day; and as it pleased him and the people, I thought it a very good one, at least to begin with. He looks over with me on Saturday evening the lesson for the succeeding morning, using the commentary of Theotoki, which is in high esteem among the more intelligent of the Greeks, and which, with the exception of a few parts where he teaches on certain points, is an excellent work, both in respect to exposition and practical remark. Being intelligent, and having a good acquaintance with Scripture and systematic theology, which are regularly taught in the government institution for teachers at Athens, our teacher gives a very good exposition, and in a lively and interesting manner. I am persuaded that he will not, on any important point, say any thing contrary to my views. On any such points on which he may differ from me, I give him to understand that I expect him to be silent, though I hope that with him this necessity will seldom occur. He appears to be a man of quite liberal sentiments and very free from superstition, though he advocates the peculiar views of the Greek church on some few points, as explained and modified by the more intelligent members of that church. He fully knows our views on these points. In conducting the Sabbath day exercise he

first reads the passage in the original Greek and then in our translation, copies of which are also put into the hands of the scholars who can read. He then expounds the passage. I have on more than one occasion myself added a few words. I did this on the first occasion of the kind, as much as any thing for the purpose of giving all to understand, at the outset, the relation in which I must be expected to stand toward the school.

Besides this Sabbath exercise, which will be continued in its present form, or modified as circumstances may require, and to which, when the scholars learn to read better, we shall probably add some other scriptural exercise,—we have the forenoon of Saturday almost exclusively devoted to the study of sacred history, in which we use, as before stated, a summary of Old Testament history, the teacher also expounding and adding what the book omits on all the more important and interesting points of the history. He gives usually an excellent exposition, both as to matter and manner. He has taught in the fullest manner the views we hold both in regard to the institution of the Sabbath, and its observance as a day of devotion—views, however, which are found in the writings of Platon, archbishop of Moscow, of Theotoki, and others of the more enlightened among the modern Greeks. Theotoki's commentary on the New Testament, which the teacher and myself use a good deal, is, with the exception of some few passages in which he touches on certain peculiar doctrines of his church, a truly excellent work, showing good sense and I would hope piety.

Our school which opened with fifty or sixty scholars, has now 170, as many as the building can properly accommodate, at least in the present state of the school. If the state of our funds the coming year will allow, I shall probably employ an assistant teacher, which I can probably do for a hundred dollars, and place him with forty or fifty of the smaller scholars in an adjacent building; thus enlarging the school, as we have already had to reject some applications, and probably many more will be made. A number have already come to us from the villages of Mane.

I still distribute some books, and in a way that I hope will make the books more useful than they were when we gave them more profusely and indiscriminately. Indeed they are not so much sought after now, since the novelty of the thing has passed away; but probably the smaller number now distributed is not

much less useful. The schools under our care, and other good schools that may be established around us, furnish the best field for the useful employment of good books. Such a school has lately been established by government in the neighbouring village of Cetylon, under the care of a young man who was for six months a pupil of our Hellenic school, and afterwards for a year, of the institution for teachers at Athens.

LETTER FROM MR. BENJAMIN DATED AT  
ATHENS, 2ND DEC. 1839.

ON the present state of the Greek community, as having a bearing on the progress of knowledge and Christianity there, Mr. Benjamin remarks—

The opposers of the liberal party have lately succeeded in a measure, which shows that they feel strong in their positions, and are disposed to improve this circumstance. Pharmakides, whom I have before mentioned to you as a distinguished writer in favor of liberal principles, has been turned out of the office he has long held of secretary of the synod. This is considered by every body a very strong measure on the part of the king. Other things have occurred which show that all the political tendencies of the times in Greece are of the same character.

In regard to religious matters, I believe the Greek mind is more truly awake to them than it has been before for centuries. The time is at hand when Greek ecclesiastics will be forced to support the cause of religion by reason and the word of God. The existing effects of their deficiency on this point are indeed lamentable. An immense number of young men in the learned professions, and in the different stages of study, are deists and atheists—perhaps a majority of these. They are beginning now to avow it openly; and there are priests, and it is said even bishops, who avow that they do not believe a word of Christianity, though as a matter of policy they continue their professions of belief. There has recently occurred a developement of a case of scepticism which has interested and excited this people not a little. Cairis had founded about four years since an orphan school on the island of Andros. He was aided in the establishment and support of the school by voluntary contributions in Greece and in England. He was the sole teacher, and lived a most laborious and self-denying life, faring at the same board with his two hundred orphan boys, and superintending

in person every apartment of this great establishment. He is a monk, well educated, of great acuteness of mind, a true patriot, having been most active during the war of the revolution, and a republican. Recently it has been discovered that he is a deist, and that many young men have imbibed, in his institution, most corrupt religious sentiments. It seems to have been his secret intention to establish a new sect, deistical; and that this was one grand motive in all his extraordinary labors in the cause of education. The Greek synod has taken up the matter. Cairis was brought to Athens in a vessel of war, and conducted by armed soldiers to the meeting of the synod for examination. In five minutes the place was surrounded by a great concourse of people, and for fear of violence, he was almost immediately remanded to his confinement on board the man-of-war. It is said that if he had been kept a half day in the city there would have been a revolution. He was without exception the most popular man in Greece, though at the same time the most modest and retiring. As he came out of the synod he was saluted with "Long live Cairis!" "The living virtue!" "The second Socrates!" etc. The enthusiasm of the people was immense, and their rage against the synod without bounds. The final step in the matter has been to send Cairis to confinement in a monastery on the island of Scyathos.

### Cyprus.

SEMI-ANNUAL REPORT OF THE MISSION,  
DATED JAN. 1ST, 1840.

#### *Preaching—Schools—Distribution of Books.*

AFTER mentioning various facts respecting the sickness which prevailed at Larnaca, especially at Scala, the port of that place, during the preceding summer, the missionaries express the opinion that due regard to health should induce all foreigners to remove from Larnaca to some more elevated and healthful location, as early as the first of June, and not return earlier than the first of October.

Of their labors and the hindrances which they meet with, the missionaries remark—

Mr. Ladd and his family resided at Lefcara from June 20th to September 28th, excepting a few days when he was called to attend at the sick bed and funeral of Mr. Pease in Scala. Mr. Thompson and Mrs. Pease resided at the same

place during one month after the death of Mr. Pease.

Much hindrance to progress in the language was felt, both at Scala and Lefcara, during the first half of the period now reported, for the want of a Greek teacher. At Lefcara Mr. Ladd was accustomed on the Sabbath, however, to read and explain the Scriptures to an average of twenty-four Greeks, who assembled sometimes in his house, and sometimes by the way-side, to listen to the word of God in their own tongue. He also distributed a few books, and heard some boys recite the commandments. He extended his general acquaintance among the people and studied their social and religious habits and character. It is hoped that a favorable impression has been made on their minds by the intercourse which we have thus far had with them.

At Scala, up to the time of Mr. Pease's sickness, he continued the more formal preaching of the gospel at his own house, once on the Sabbath, to a small company of Greeks. Soon after our return from the country, Mr. Ladd assumed that exercise in the same house, and the congregation has been gradually increasing in numbers. One source of this increase has been the regular attendance of the older members of the girls' school, and sometimes of their parents or friends and servants who accompany them.

The two Lancasterian schools of Larnaca and Scala, which we have continued to furnish with rooms and apparatus, have not flourished very well the last six months. That of Larnaca has been discontinued entirely during this period, on account of the ill health of the teacher, but efforts are now made to open it again under the instruction of a native Greek who has been learning the system in the Scala school. This last school was continued till about the first of August by Mr. Charalambas Philaethes, who then closed it and went into the country, and it was not opened again till the first of October. On the 14th of October he commenced his services again with us, and the former teacher at Larnaca took his place as teacher in the Scala school, which now numbers about fifty scholars.

For a long time we have felt it important to have a school exclusively for girls as soon as we were able to teach it, and especially since we have had no other schools on our hands. No school for girls has heretofore existed on the island, and therefore the ground seemed free for us to occupy. Accordingly last April Mrs. Ladd, having made sufficient ad-



vancement in the language for this purpose, commenced teaching daily seven or eight Greek girls who came to her house, without the formality of a regular school. This was interrupted by her removal to the country the first part of June. Immediately after our return to Scala, having fitted up a room for the school, it was re-opened as a regular school, October 10th, with ten girls, and in a few days the number increased to fourteen, then to sixteen, and now there are eighteen in the school, from eight to fourteen years of age. Both they and their parents seem much interested in the school at present. Our private teacher, who is regarded favorably by the people as a teacher, assists Mrs. Ladd in the school by teaching it two hours in the day, thus giving her opportunity to devote part of her time to the study of the language; and she teaches it the remainder of the time. The girls are taught reading, writing, arithmetic, grammar, and different kinds of needle-work, and the school is always closed with reading and explanation of the Scriptures. They have twice read through the 'Child's Book on the Soul,' translated and printed at Athens, at the same time receiving appropriate instructions and explanations by familiar remarks on the subjects contained in it. Nine of the girls, being all who can yet read with ease, have committed to memory the ten commandments, and some of the smaller ones, who could not read well, have learned one, two, or three of them from the older ones.

No tours have been taken since our last report for distribution of books and tracts. Mr. Thompson was appointed by his brethren last July, to go to Limasol on the first of September, and make trial of labors in the interior, on the plan of selecting some of the large towns as centres of operations for a few weeks at a time, and visiting all the adjacent villages to distribute and sell books, especially the Psalms and 'Apotheca,' and perform such other missionary work as could judiciously be done. But the removal of one of our number by death prevented him from entering on the execution of this plan, and he has had the charge of the business of the depository since the first of October.

This department of our labors continues to be prosperous. Not a week-day has passed for the last three months, in which customers have not called to receive books; and although the number distributed since our last report is small (2,000,) yet the fact that a larger propor-

tion of these have been purchased by the applicants leads us to hope that the interest felt in reading is proportionably increased. We have lately supplied the Lancasterian school in Limasol, on their application, with a set of the 'Reading Lessons' printed at our press in Smyrna, and we continue to answer calls for books, slates, etc. from the other schools in the island. Such an affair as a bookstore is unknown among this people; so that we must consider ourselves, at present, the agents for providing the native schools in Cyprus with proper modern books. It is true that the charge of schools has been assumed by the chief men of the island; yet no care seems to have been taken to secure to them the requisite means of carrying them on farther than the appointment and pay of teachers.

As the readers in the circle immediately around us have nearly supplied themselves with the varieties of books now in our depository, we have thought it important lately to endeavor to replenish ourselves with new works, and have ordered a pretty large supply from the different missionary presses in the Mediterranean.

The number of books in our depository at present is 25,820. The whole number distributed since the commencement of our mission is 12,974. The number distributed during the last three months is 1,735, and seventy-three slates.

Of these books thirty-two were New Testaments, given or sold in pursuance of our resolution for supplying these two cities with the Scriptures; making in all ninety copies distributed in the two cities. The whole amount of sales since October 1st, 1839, is forty dollars.

On the fourth of August, four days before Mr. Pease was taken sick, he remarks in a letter, "But yesterday the bishop of Citium presented the scholars of the Scala school with the New Testament and other books from our depository, which I had given the teacher to be distributed at the examination of the school." There were at that examination sixty-four of our books given as rewards of merit by the bishop's own hand.

The removal by death of Mr. Pease, whose knowledge of the Greek language peculiarly fitted him for public labors among the people, will be deeply felt by the mission for some time to come.

## Nestorians in Persia.

LETTER FROM DOCT. GRANT, DATED  
30TH OCT. 1839.

*Openings for Missionary Labor among  
the Nestorians of the Mountains.*

On pages 126—130 were given some notices of Doct. Grant's visit to Diarbekir, Mardin, and Mosul, in Mesopotamia; and at page 137 it was mentioned that he had arrived at the patriarchate near Julamerk, among the Koordish mountains. From the place last mentioned, he writes—

The Lord has at length brought me to the field which I have long been anxious to see occupied by a band of efficient laborers, and I am happy in being able to say that I have found it white for the harvest, while the obstacles in the way of entering it are by no means insurmountable. I am not yet prepared, nor have I time now to make a full report regarding this interesting portion of the Lord's vineyard; but I think we may safely arrive at some practical conclusions which may be specially important, in case the Board have taken steps to occupy a station west of the mountains. You are already apprised that there are no Nestorians among whom a station can be formed on the western side of the Koordish mountains. Had my investigations ended in that region, I should have felt bound to wait for new instructions before recommending the commencement of a new station in that quarter. But my investigations in central Koordistan lead me to the conclusion, that Mosul should be occupied as soon as practicable as a permanent station, with ultimate reference to future labors among the Nestorians of the mountains; while at the same time much good may result from labors among the various classes of Jacobite Syrians, Chaldean and Syrian Catholics, Yesidees, Jews, and Mohammedans in that wide field. The following are some of my reasons for this recommendation.

1. The Nestorians of the mountains can be more easily and safely approached from the Turkish than from the Persian frontier. Small caravans go almost daily from Mosul to Amadieh, making the distance by easy stages in four or five days. From Amadieh to Zearey (much the largest of the mountain tribes) is only twelve hours' ride, and that over a road occupied principally by Nestorian Christians. The whole intervening coun-

try from Mosul to Zearey is now entirely subject to Turkish authority; and the efficient measures of the present pasha of Mosul, under whose jurisdiction this district has recently been placed, are likely to render the government as secure and permanent as can well be expected in such a country. While this is the case, the missionary may visit this hitherto inaccessible region with entire safety.

2. It is important to the permanence and success of any plans of missionary labor among the mountain tribes, that we have a responsible agency on the Turkish frontier. The currency of the mountain Nestorians is Turkish, and a larger part of their trade is with Turkey, while the protection of a responsible government will render remittances much more safe and easy than from Persia, where they must pass through a lawless Koordish territory. The importance of a safe channel for remitting funds and various articles essential to the efficiency of a mission in a field like this can scarcely be too highly estimated.

3. There are various ways in which a station at Mosul may co-operate with stations to be formed in the mountains, and the amount of importance of such co-operation will increase as stations become augmented or multiplied, as they doubtless will soon be, in this most important field. There are several villages in Zearey, containing a population of from one to four thousand Nestorians each, where the missionary might live safe from lawless Koords, (as that district appears to be quite independent of Koordish authority,) and where stations should be formed with the least practicable delay.

4. Mosul appears to be the most eligible site for a station to co-operate with stations among the Nestorians of the mountains, while it opens a new, extensive, and varied field of itself, where efficient protection would be afforded through the British resident at Bagdad, who has assured me of his readiness to aid our operations by every proper means in his power. If that post in itself should prove a difficult one, it is on that account none the less important; and I doubt not but the armor of righteousness and a living faith will overcome every obstacle and at last obtain the victory. There are also several thousand Nestorians in Amadieh and Akereh, who might be brought more or less under the influence of a station at Mosul.

I would recommend, if missionaries have been sent out, or shall yet come out, with the expectation of laboring in Meso-

potamia, or on the western side of the Koordish mountains, that they proceed at once to Aleppo, and there remain studying the Arabic language, till myself, or some other person acquainted with these countries, shall join them; or till they shall have acquired a sufficient knowledge of the language and character of the people to proceed, either alone or with an interpreter, to commence a permanent station at Mosul.

### Western Africa.

GENERAL LETTER FROM THE MISSIONARIES, AT CAPE PALMAS, DEC. 6TH, 1839.

#### *Health of the Missionaries—Climate.*

IN reviewing the past year, we feel that we have, as a mission, great cause of gratitude to our Heavenly Father for his goodness and many mercies to us. The members of the mission generally have enjoyed a greater measure of health, perhaps, than we have ever before done; and all our operations have been carried on without material interruption. The arrival of our friends and fellow laborers, Doct. and Mrs. Wilson, on the 4th of October, and the goodness of God in sparing them from severe and protracted sickness, we would remember as one of the most special blessings conferred upon us; and we regard it as a token of God's favor and determination to sustain us in this work, to which our hearts are now very strongly attached. Both of our friends have had the fever, but so slightly as not to have been confined to their beds more than a few days; and if they continue to exercise the same care and watchfulness over themselves as heretofore, we do not see why they may not enjoy sufficient health to render them efficient laborers in building up their Master's kingdom in these benighted realms. The increased knowledge of treating the African fever which is now obtained, and the freedom from care and responsibility which missionaries may hereafter enjoy upon their first arrival in this country, materially lessen the otherwise dangerous nature of the fever; and we can confidently say, that persons of sound health, if they will be discreet on their arrival in this country, and will attend to the cautions which experience suggests, have very little to fear from the influence of the fever. And we would further remark before dismissing this subject, that it would be well if arrange-

ments could be made for missionaries to arrive here sometime between the months of March and November, this being, so far as past experience goes, the most favorable period for undergoing the acclimatizing process.

#### *Seminary—Common Schools—Capacities of the Pupils.*

Our seminary embraces at this time about fifty pupils, thirty of whom are males, and twenty females. For some time past we have been enabled to carry on the male and female departments separately. The former is taught by Mr. James, and the latter by Mrs. Wilson, both of them having as assistants one or two of our most advanced pupils. The more advanced classes read perfectly, both English and Greybo, they write legibly, have made considerable proficiency in arithmetic, geography, history, and composition, and will soon commence the study of astronomy and natural philosophy. The acquisition of twenty female children to the institution we regard as a very encouraging feature in our operations. A few years ago the prejudice against female education was so strong, that we had serious fears it would not be possible to form a female school. But that prejudice is evidently relaxing, and we hope that the chief difficulty on this score has already been overcome.

Most of the girls in the institution are betrothed to our most advanced boys; so that these, when they leave us, will have educated, and in some instances, christian wives to sustain them. The parents of our boys, at our instigation, have procured girls for their sons at an earlier age than usual, that they might be educated at the same time and be made suitable companions for them. One pair of these have been united in marriage in our church, and now live together as a christian husband and wife, having the charge of a day school, which, according to the last account, is in a very flourishing condition.

We have frequent applications for admission into the school which we are obliged to decline, not having sufficient accommodations for a greater number of pupils than we have at present. We would remark here, as it is a subject of frequent inquiry with our correspondents, that we do not think the capacities of African children for learning is any way inferior to that of children in our own country. And it may be safely affirmed, that they pursue their studies with more

eagerness, and in some instances with more success, than any children we have known. To adduce a solitary proof of this assertion, it may be stated that we have boys of not more than ten years of age, who write, without any assistance, sensible and connected compositions upon such subjects as the Early history of England, Origin of the English language, etc.

Since the geographical division of the country with the missionaries of the Protestant Episcopal Mission, we have maintained only two day-schools; and we have found it best to limit each of these, for the present, to twelve or fifteen pupils. The pupils in these schools, as you were informed by a previous communication, are provided in part with food. The time will soon come, we trust, when the number of pupils may be materially increased, or when they will be supported wholly by their parents. One of these schools, as you are aware, is located at Rocktown, and is in a prosperous condition. The teacher of it is not only doing good in imparting instruction to the children, but is exerting a happy religious influence over the surrounding community. The other school is located at a place called Sarekeh, about twelve miles from this, in what is generally called the 'Bush Country,' and is taught by Wasa Baker, the native mentioned above. He teaches about twelve boys, and his wife has three or four girls whom she teaches in reading, sewing, etc. The community in which this school is located is at war with a neighboring tribe, both of whom border upon the colony. The war has not thus far interfered with the school, but it prevents us from visiting it as often as we would desire to do. These two tribes are contending about territory, and in their engagements, their guns are sometimes heard in the different parts of this settlement.

*Additions to the Mission Church—Efforts to suppress the Slave Trade—Printing.*

At our last communion, two native youth, one an assistant teacher and the other a pupil in the seminary, were admitted to the church. The whole number of native communicants connected with our church is eleven. There are several others who are serious, and are inquiring what they must do to be saved; but there is not, so far as we know, any very general or special interest manifested on the subject of religion. These,

with one exception, have been consistent in their lives and are growing in grace and knowledge. The attendance upon preaching on the Sabbath has not been good for some time past; but the weekly night meetings, mentioned in a previous communication, are still generally well attended, and are, it is believed, exerting a silent, but decidedly religious influence.

The increased efforts of the English government to suppress the slave-trade is to be regarded as one of the most auspicious events connected with the improvement of this country. Although the direct trade in slaves has been carried on only on a few points along the coast, yet there is scarcely any part of it which has not, in some way or other, been afflicted and injured by its endless train of evils. In this vicinity they have not bought slaves for many years past, but it has been a favorite resort for the purchase of rice for the slave factories; and the article which the purchasers have usually given in exchange for rice, has been rum, the influence of which upon a community like this needs not to be told. During the season which has just past, this part of the coast has been guarded by a man-of-war, and no slave vessels have traded with the natives. Last week lord Francis Russel, commander of the brig *Harlequin*, anchored at this place, bringing with him a slave vessel taken on the leeward coast; and while he remained here he took a second slaver that was passing by, and chased several others. About the same time the corpse of a native boy was washed upon the beach near to this place, and the only reasonable conjecture is that it was thrown overboard from a slaver when pursued, to avoid being condemned, if captured. This is a common-place piece of cruelty in the annals of the slave trade. The number of vessels engaged in the suppression of this trade is much greater than ever before, and the number of captures therefore greater than ever before.

The printing executed at the mission-press during the year has embraced twenty-two separate books and tracts, including a number of school books, religious tracts, the gospel by Matthew and other portions of Scripture, and part first of a dictionary of the Grebo language. Further particulars respecting the printing and the language are given below.

The above estimate shows that we have printed during the year 1839, 411 pages of different subject matter, 29,860



volumes, and 683,940 pages. The tracts number nine, ten, seventeen, and a part of number eight, have been prepared for the press by the Rev. John Payne, of the episcopal mission. The preparation of the remainder of the books in the Grebo language, together with the revision, correction, etc. of the whole, has been performed by the mission.

We do not regard the Grebo language as fully mastered, but a sufficient knowledge of it has been obtained to make it available for the present purposes of the mission. And we believe that it has already, and is likely still to afford greater facilities in disseminating a knowledge of Christianity among the people, than the English language, or any foreign tongue whatever. It is comparatively an easy task for our children to acquire the art of reading in their own language, and they readily receive and comprehend instruction communicated through this medium; whilst, on the other hand, it requires years of most toilsome labor to acquire even an imperfect and superficial knowledge of the English tongue. Our present policy is to teach those whom we expect to make teachers both languages; but we would regard it as a needless waste of time and expense to introduce the English language into our schools generally. We have not as yet a very wide scope for the distribution of our books, there being none to read them, except those who have been taught by the missions at this place. But this sphere is constantly widening, and will, with the blessing of God, soon be an extensive one. The number of people who speak the Grebo language and its kindred dialects probably exceeds a million. We regard the press, in this place, as an important auxiliary to missionary operations, and we trust that we shall be furnished with the means of materially enlarging this department of labor for the next year.

In conclusion we have only to remark, that we regard the field around us as not only open, but inviting for missionary labor. The practicability of prosecuting missions in this part of the world we regard as beyond doubt; and we trust that men will be found who will come and occupy these extensive and most inviting fields of labor.

*Beneficiaries in the Seminary—Evils of another Curtailment.*

Mr. Wilson has forwarded the following list of the pupils in the boarding-school at Cape

Palmas, who are supported there by benevolent individuals or associations in the United States. The names are given here for the gratification of their benefactors.

Cowles Mead,  
Moultrie Reid,  
George Coe,  
Robert Cross,  
Samuel Wilson,  
William Shippen,  
Winthrop Sargent,  
Elisha Whitlesey,  
Joseph W. Barr,

William Thomas Wilson,  
John Harrington,  
Stephen Williams,  
Francis Alison,  
Henry A. Boardman,  
Alexander W. Mitchell,  
Packard Wilson,  
Jesse W. Goodrich,

Margaret Ellison,  
Jane Bayard,  
Sarah Glen,  
Theodosia Bayard,  
Hellen M. Wells,  
Elizabeth Vass,

Anna Stiles,  
Martha Cleland,  
Mary Miller,  
Hellen M. White,  
Sarah Holt.

Writing on the 15th of January, Mr. Wilson adverts as follows to the sad effects to be apprehended from another reduction of the pecuniary allowances to the mission.

In a letter recently received from the treasurer he intimated that it may possibly become necessary to retrench again upon the allowances made to the missions. We are very much oppressed even at the probability of such a measure, and have deemed it expedient to suspend one of our schools and the erection of a house for Doct. Wilson until we hear further on the subject. Our plans of operation since August last have been laid on the expectation that a specified amount would be allowed us, independently of what would be granted for the support of Doct. Wilson and for the erection of a house for the accommodation of his family. If our drafts must fall short of the amount anticipated, (a point which we suppose will be decided by the next arrival from America) we shall be most seriously embarrassed, and I might add, very much distressed. We shall wait patiently, however, and leave the event with God, to whom we know the cause of missions is infinitely dear. We are perfectly aware that the Committee have done and are doing all they can; but our hearts mourn over the apathy of the churches. Surely it is because they cannot fully realize the discouragement which attends our efforts abroad by these pecuniary curtailments. We have not, even in a pecuniary point of view, fully recovered from the curtailments of 1837, and if we are again subjected to a similar embarrassment, we know not when we shall recover.

## Sandwich Islands.

REPORT OF THE MISSION MADE AT THE  
GENERAL MEETING MAY, 1839.

THE general meeting of the missionaries was held at Honolulu, commencing May 13th. All the ordained missionaries and other members of the mission who could conveniently attend, were present. By reports from the several stations, the condition and circumstances of each were brought pretty fully before the meeting, and a month was spent in reviewing the ground already gone over, counselling and strengthening each other for further labors, and in devising measures for giving more efficiency to all the departments of missionary labor and improving the condition and character of the people. While together the missionaries and their families frequently engaged in various religious services for their own spiritual improvement.

**Printing.**—During the year 95,610 copies of various works had been printed at the printing establishment at Honolulu, including 10,000 of the second volume of the Old Testament, thus finishing the printing of the entire Scriptures in the Hawaiian language. The whole number of pages printed during the year was 11,499,636. At the seminary press at Lahainaluna, the number of copies of works printed was 9,210, and the number of pages 251,230; making the whole number of copies to be 1,031,820, and the whole number of pages 11,750,866. During the preceding year the printing executed at these two establishments amounted to 17,737,650 pages.

**Churches.**—The following statements and table will give the reader a view of the mission churches as they were a year since.

There are now eighteen native churches at the Islands; three of which have been organized since the general meeting of 1837, (viz.) one at Honolulu on Oahu; one at Hana on Maui; and one at Kohala on Hawaii.

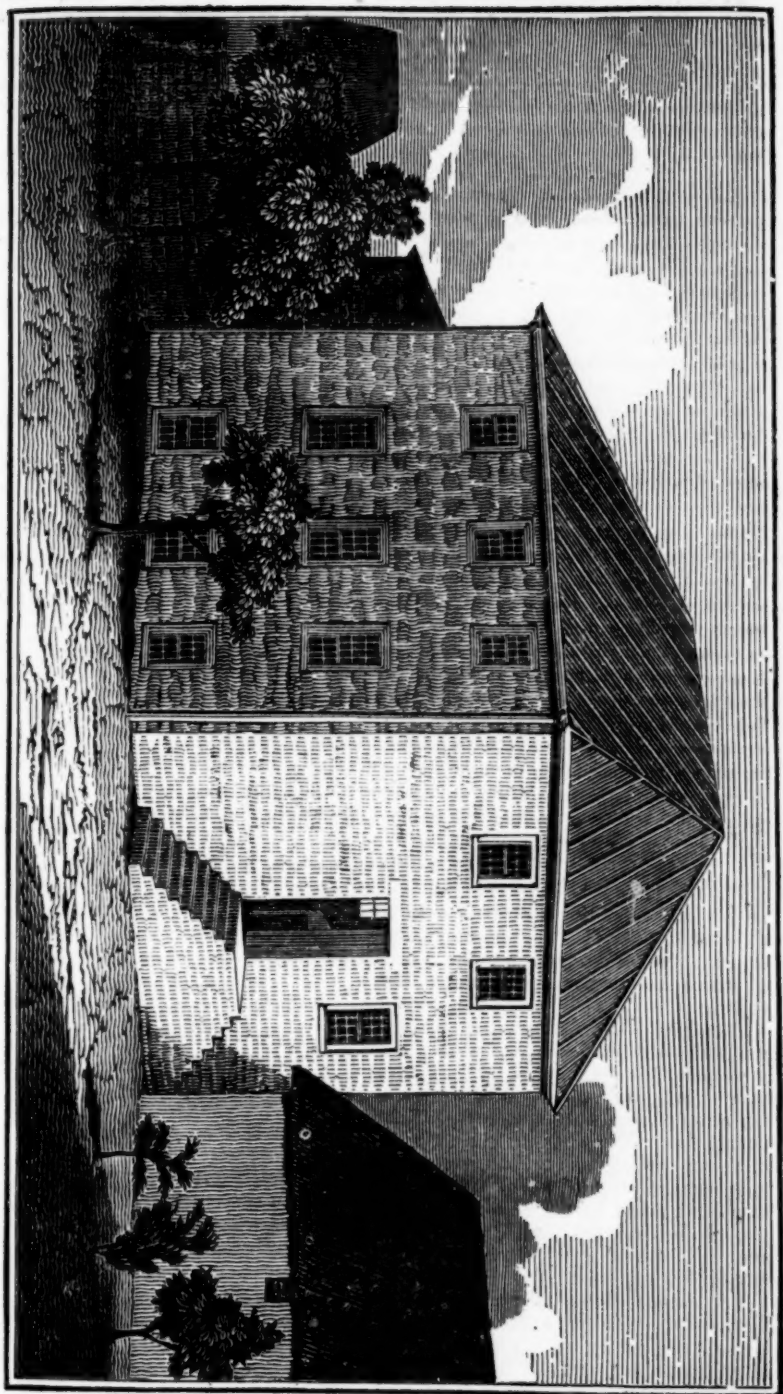
The whole number admitted to the churches from the beginning, as appears from the statistical table, is 16,587. The number admitted on examination the past year, is 10,725.

The present number of communicants in regular standing is 15,915.

The past has been a year of unexampled prosperity to the Redeemer's kingdom throughout the islands. At the close of the last year, the work of the Holy Spirit was going on in a most glorious manner at nearly all the stations; and the work so commenced has, to the praise of divine grace, advanced with steady progress. Persons of all ages have been subjects of the gracious visitations of the Spirit, from opening childhood to decrepit old age. The boarding school and sabbath school scholar, together with many who had been neglected, have sought, and it is hoped, found the Savior; or rather, they have been found by him and gathered into his fold. That every one apparently renewed by grace will prove to have been born again, cannot be expected; but we may confidently hope that great numbers of those who have this year professedly turned to the Lord, will be found in the last day to be truly his people.

STATIONS.	Whole No. ad. to Chh. on examination.	Admitted on examination the past year.	Admitted on certificate the past year.	Died.	Excommunicated.	Suspended.	Dismissed to other Churches.	Now in good standing.	Candidates.	Children baptized the past year.	Marriages.	No. of congregation on the Sabbath.
<b>KAUAI.</b>												
Waimea,	191	69	5	1	2			152	21	18	30	1,009
Koloa,	158	37	28	8	9			123		37	24	600
Waioli,	70	9	6			6	12	82			40	
<b>OAHU.</b>												
Waialua,	361	202	3	1	7	4	7	335	203	142	47	1,350
Ewa,	808	742	2	6	20	12	5	765	100	236	65	1,500
Kaneohe,	139	85		5	4			130	48	26		900
Honolulu, 1st,	865	390	16	12	6	6		719	102		100	2,000
Honolulu, 2d,	754	672	8	20	11	3	13	707	220	189	16	2,000
<b>MOLOKAI.</b>												
Lahaina,	280	59		2	4			269		104	38	850
Lahainaluna,	382	131	4	8	3		5	313		81	126	1,800
<b>MAUI.</b>												
Lahainaluna,	*	20			3			23				
Wailuku,	497	200						487	50	77	100	
Hana,	71	62	9		1			70		37	100	
<b>HAWAII.</b>												
Hilo,	5,964	5,244	10	40	35	67	12	5,804	200	1,332	169	4,000
Kohala,	778	149	46	7	7	64	20	750		62	106	2,250
Waimea,	4,900	2,300		54		250	112	4,474				
Kenalekua,		262	4	5	8	17	2	385		186	95	1,900
Kailua,	369	92	29	3	1	2	3	327		95	87	2,006
	16,587	10,725	170	181	121	432	204	15,915	1,014	2,692	1,143	21,450

\* The compiler regrets that the reports do not enable him to fill out the blanks.



PRINTING OFFICE AT HONOLULU.

Protracted meetings have been held at nearly all the stations during the year, and also at many of the out-stations.

Some of these meetings have been most signally blessed by the co-operating influences of the Spirit of God; while the good effect of others has been less obvious.

*Meeting Houses, School Houses, etc.*—The particulars which follow show to what extent the chiefs and people have been roused from their indifference and inaction to effort. In no respect, perhaps, is the contrast between a civilized and christian people and a nation of uncultivated heathens more marked than in regard to public spirited efforts for the good of their own community, and benevolent exertions for promoting the welfare of other communities. Looking at the Sandwich Islands people in this light, no other nation, probably, so recently emerged from utter intellectual and moral darkness, presents a more bright and encouraging aspect. The reader is requested to consider the following statements, in connection with the letter of Mr. Bingham, inserted at page 163 of the last number, and remember that less than twenty years before these islanders were nearly as degraded a race of heathens as could be found on the earth, to whose minds nothing could be more remote than the idea of making large contributions of money or labor for erecting houses for christian worship, or for conducting schools and seminaries, or for supporting christian preachers, or, most of all, for sending the gospel to a tribe of Indians, two thousand miles distant on the American continent.

*Waioli, (Kauai).*—The church and people are collecting materials to build a meeting-house. They have planted seven acres of sugar-cane, the avails of which are to be appropriated to this object.

*Honolulu.*—The first church and congregation have commenced a stone meeting-house, 144 feet by 78, the walls of which, including the basement and under-ground story, have been raised about twenty feet. The king has given \$3,000 in money towards its erection, and voluntary contributions of about 2,500 more have been made by the chiefs and people. It is expected that a much larger sum will be needed for raising it fifteen feet higher and completing it.

The second church and congregation have nearly finished a dobie meeting-house 125 feet by 60. The walls are three feet thick and 13 feet high. It contains eight large pannel doors and sixteen glass windows.

*Waialua.*—Two large native school-houses have been built at out-stations during the year.

*Kaneohe.*—The people have built a good dobie school-house and furnished it with seats sufficient to accommodate one hundred scholars.

*Wailuku.*—The church and people have nearly completed the walls of a stone meeting-house, 100 feet by 53, with a gallery. At Haiku, an out-post, fourteen miles from Wailuku, the people have nearly completed a good stone meeting-house, 96 feet by 42.

*Kohala.*—A school-house has been built during the year at Kohala.

*Waimea, (Hawaii).*—The walls of a stone church, 120 feet by 50, have been reared at Waimea. A large and commodious school-house has also been erected during the year.

*Kealahoukua.*—The walls of a stone church, 120 feet by 54, are nearly completed at Kealahoukua.

*Hilo.*—At Hilo a new grass meeting-house has been built, spacious enough to accommodate 3,000 people. A school-house also, 80 feet by 28, for the boarding-school.

*Contributions.*—At Waimea, (Kauai,) one hundred dollars have been raised for the support of schools.

<i>Waialua.</i> —For foreign missions,	\$25 00
For the seminary,	20 00
For erection of the 2d church at Honolulu,	84 00
For support of native teachers,	125 00
For support of their pastor,	62 00
For a church bell,	100 00—416 00
<i>Ewa.</i> —For school-house,	50 00
For school teachers,	20 00
To aid the 2d church at Honolulu in building their meeting house,	62 12—132 12
<i>Kaneohe.</i> —For school teachers,	100 00
Monthly contributions,	150 00—250 00
<i>Honolulu, 1st.</i> —To support their pastor,	300 00
For Oregon miss.	444 00—744 00
“ 2d.—Towards building their meeting-house,	1,000 00
Support of their pastor,	50 00—1,050 00
<i>Lahaina.</i> —Support of their pastor,	54 00
Female seminary, Wailuku,	40 00—94 00
<i>Hana.</i> —Monthly contributions for schools,	22 00
<i>Waimea, (Hawaii).</i> —Contributed several hundreds of kapas and mats, and have planted some twenty or thirty patches of kalo, potatoes, and sugar-cane, for benevolent objects. Some contributions also in wood and food.	
<i>Kealahoukua.</i> —Monthly contributions which have been applied to the support of schools. Liberal subscriptions have also been made for the erection of their stone meeting-house.	
<i>Kailua.</i> —Monthly contributions, which have been disposed of in aid of benevolent objects.	
For Hilo boarding-school,	50 00
<i>Hilo.</i> —Monthly contributions in kapa, mats, kalo, potatoes, wood, salt, fish, etc.—which has been more or less aid to the objects of the station.	



**Boarding Schools.**—*Hilo boarding-school for boys.* The general health of the pupils has been remarkably good. One has died. Two have been expelled for misconduct. Twenty-eight have attended regularly through the year; seventeen of whom are members of the church. Some four or five others give evidence of piety.

*Hilo boarding-school for girls.*—Twenty pupils, from eight to ten years of age. Their progress in learning has been very cheering. Eleven of them are members of the church, and hope is entertained for others.

*Wailuku.*—The number of scholars has increased from 34 to 52. The school has been repeatedly interrupted during the year, owing to ill health among the girls and the unroofing of the school-house by a tornado. Consequently there has been but about six months term time. One girl has died; three others left the school on account of ill health. Commendable improvement has been made in their studies. They are taught also to sew, spin, knit, braid, wash, iron, feed the silk worm, etc. Eighteen are members of the church.

**Station and Common Schools.**—*Hilo.* The station school has diminished during the year from 140 to 85. This is owing partly to the establishment of other schools in the vicinity, and partly to the migratory habits of the people.

The common schools are on the wane. The cause assigned is, the native teachers are not properly supported by their constituents. Three public examinations, when over 4,000 were present, two thirds of whom were adults.

*Kohala.*—From fourteen to thirty boys attend the station school. There are forty-six common schools, embracing 1,144 scholars; one half of whom are children and the other half adults. About four fifths of the whole can read.

*Waimea.*—Schools are in operation all over the field for children and adults. The missionary has examined them, some once, some twice, and some three times, but has preserved no account of numbers. In order to excite an interest in schools a feast has been prepared after examination for those and those only who attend school more or less regularly. The effect, as has been perceived, is good, especially in the station school.

*Kealahou.*—Mr. Van Duzee removed with his family to Oahu soon after the delegate meeting in 1838; consequently there has been no special attention to schools at this station the year past.

*Kailua.*—The schools for adults are in a low state. The children's schools are eleven in number; in which, are receiving the rudiments of knowledge according to the capacities of their teachers, 558 scholars, of whom 318 can read. Two of the teachers have received their instruction in the common schools, one in America, and the remainder at the mission seminary. They generally manifest a good degree of interest in their work.

*Hana.*—In this district there are 1,523 children collected together in thirty-one different schools; 835 of them can read; 218 are studying geography and 297 mental arithmetic.

*Wailuku.*—There are forty-one common schools in this district, embracing 1,626 children, 980 of whom are readers, 880 in mental arithmetic and 273 in geography.

*Lahaina.*—Thirty select scholars connected with the station schools. In the parish there are fourteen schools containing about 1,400 scholars. Schools on the decline, because a comfortable support is not obtained for the native teachers.

*Molokai.*—1,147 children are gathered into the schools, 350 of whom can read, 100 write; 200 in mental arithmetic. Mrs. Munn has a class of select girls, twenty in number, who have made commendable progress in reading, writing, mental arithmetic, and singing. Some twelve of them have recently united with the church.

*Honolulu, 1st parish.*—Select school of forty girls and thirty-five boys. Their studies are reading, writing, mental and written arithmetic, geography, elements of geometry and astronomy. Their proficiency is quite encouraging. Eleven of the scholars and a native teacher united with the church in July last.—Two schools taught by natives, one at the station, seventy-five children; and one at Waikiki, sixty children.

*Honolulu, 2d parish.*—The native teachers obtaining but a small compensation for their services, their interest in the schools has diminished, and the number of scholars has greatly diminished. The average number of attendants during the year has been about seventy.

*Kaneohe.*—Twelve schools, embracing 400 children; 150 readers. Some have attended to mental and written arithmetic, some to geography, and others to the little philosopher.

*Ewa.*—Schools in a less flourishing condition than during the previous year.

The report gives no account of the number of schools or scholars.

*Waialua*.—The number of children enrolled in the several schools is 628; their attendance, however, has been quite irregular. Preparations are making for a self-supporting boarding-school at this station.

*Waioli*.—Two hundred and fifty children connected with the station school, 150 only have been regular attendants; 300 children in the out-schools, 200 only regular attendants.

*Koloa*.—The station school has diminished during the year from 175 to 20; schools at the out-stations exist only in name.

*Waimea*.—One hundred pupils are taught in reading, spelling, geography, and arithmetic at the station. The other schools in the district embrace 500 pupils, about one half of whom can read intelligibly. Adult schools are prostrate.

**NOTE.**—An important reason assigned in nearly all the reports why the schools are declining, is the fact, that the native teachers have not the means of a competent support. If the scholars are requested to reward their teacher, they withdraw at once from the school.

In this connection it should be mentioned that the chiefs had previous to the general meeting requested the services of Mr. Cooke, one of the teachers connected with the mission, as teacher for their children. After considering the request, the assembled missionaries approved of Mr. Cooke's engaging in this labor, provided the chiefs would build a school-house, sustain him in his authority over the pupils, and defray the expenses of the school.

*Manufacture of Cloth*.—The committee appointed by the mission to give attention to this branch of labor, reported that—

Since the commencement of the business, between five hundred and six hundred yards of cloth have been made at Wailuku, under the care of Miss Brown. Had her health enabled her to prosecute the work, the amount of cloth manufactured would doubtless have been much increased. Mr. Green has favored us with a report, and proved by ocular demonstration what can be done at the female seminary.

At Kailua, Gov. Adams has made an effort to introduce the manufacture of cotton, and with some success. A considerable number of females have made good proficiency in the art of spinning; four young men have learned to weave;

twelve pieces, 400 yards, of plain and twilled cotton have been manufactured; some of the latter were plaid. Most of the cloth was woven under the superintendence of a foreigner; one piece, however, was prepared and woven by the natives unaided.

In view of these facts your committee are of opinion that it is desirable to encourage the manufacture. It is not clear to us that it will be a source of permanent profit, yet it may be introduced with advantage in the seminary and in families, in the present destitution of employment.

*Seminary at Lahainaluna*.—Among other resolutions adopted relating to the seminary were the following—

That the interests of the nation loudly call for efficient efforts to impart a knowledge of the principles of correct living, and medical science; and therefore, it is recommended that one of the physicians of the mission be located at the seminary, with a view to this object.

That it be recommended to the brethren of the mission to render to the school as prompt and efficient aid as possible, by way of writing or translating suitable school books.

That the instructors of the seminary be authorized to encourage such of the pupils as may be especially promising, to continue in the school and prosecute their studies for more than the ordinary length of time, with a view of becoming professional men, instructors in our high schools, or improving the literature of the country.

*Diseases of the People*.—To those who bear in mind the painful accounts which have been given from time to time of the remarkable decrease of population at the Sandwich Islands, especially the statements on that point inserted on pages 277 of the volume for 1837, the following report, founded on the observation and inquiries of the physicians residing there, will be interesting. The committee report—

1. That they find the climate of the Islands highly favorable to the development and perfection of the animal economy, the mean temperature being within a few degrees of that point which physiologists consider as most favorable to human life, and free from those sudden and great changes to which most other climates are subject.

2. That notwithstanding the favorableness of the climate, they find an unusual amount of disease among the na-

tives, especially of the sub-acute character, which, though for the most part not very painful, tends always to undermine the constitution and pave the way to a premature grave.

3. That the immediate causes of most of their maladies are plainly ascribable to their frequent violation of the first principles of correct living; to their low estimate of life, and recklessness of themselves; to their wretched habitations, which furnish little comfort or protection; to their practice of lying upon the damp ground; to want of protection by clothing, in exhausted conditions of the system, against vicissitudes in the weather; and to their poverty, which keeps them strangers to necessities and comforts.

4. That we have witnessed no fatal epidemics depending upon a constitutional condition of the atmosphere since we arrived at the Islands, and that, of those diseases depending upon specific contagion, almost no lives are now lost. The mumps, which are now prevailing, may sometimes prove fatal through mismanagement; but the venereal disease, which probably did once make considerable havoc among this people, seems now so far to have worn itself out, that we seldom see it as recently contracted except about the harbors, and there not extensively, and very few deaths from it have occurred in our practice. Neither do we perceive that this disease materially retards the increase of population on these islands.

5. The causes of the maladies of the natives, which have been stated, suggest the remedies for their removal. To practise physic as your committee now do, is both partial and inefficient. Ten times their number devoted to the profession would not be equal to the wants of the nation; and then the curing of diseases simply, has little tendency to prevent their recurrence. A hospital or hospitals suitably constructed, furnished, and attended, would certainly enable us to attend many cases to much better purpose than we now do; but one upon each of the principal islands, even if very extensive, would accommodate only a part of the sick.

6. We have no hesitation in saying, that it is indispensable to the existence and well-being of this nation, that their homes be made a place of comfort and protection to them, in order to save them from the encroachments and ravages of disease. It is clear also, that if such diseases, as prudence and a proper course of living cannot prevent in future, are to receive any alleviation or effort towards

a cure to any considerable extent, natives themselves must be educated, and taught the different branches of the healing art. In case such an attempt be made, one hospital for the purpose to give instruction in surgical practice would be of great service.

7. That as a preparatory step towards furnishing those who may hereafter devote themselves to the study of medicine, as well as for the benefit of all classes of society, we think it expedient that a volume be prepared in the native language on physiology and another on hygiene.

8. That a standing committee of one upon each island be appointed, whose duty it shall be to collect facts, touching the diseases of the natives and their causes, and whatever else they may consider as having an immediate bearing upon the increase and decrease of the population.

#### EXTRACTS FROM THE COMMUNICATIONS OF THE MISSIONARIES.

THE extracts which follow, taken from the letters of the missionaries recently received, together with those which may be inserted in future numbers of this work, will give the reader a view of the labors and successes at the several stations, with the more important events which have occurred.

*Hana, Maui.*—On the 11th of November, 1839, Mr. Conde wrote—

In July, 1838, we organized a church at our station, consisting of fourteen members. Only three were received on profession. The rest had been church members for several years previous, in different parts of this island, but resided within our field. There were many others who afforded very pleasing evidence of piety at that time, but it was thought best that they should stand on trial for some months, before being taken into the church. Many of that number, together with some others, have since been added to our church. The whole number received into our church on profession, since its organization, is about eighty. One has been excommunicated, another stands suspended. He will probably be restored before long. He professes to be penitent, and thus far affords pleasing evidence of sincerity.

Since we commenced our labors among this people many protracted meetings have been held at the station and in other parts of our field. These efforts have been very much blessed. In almost every

instance there was evidence of the presence of the Holy Spirit. Congregations large, attentive, and solemn. Almost all those who have been received into our church date their conversion to one or another of these special efforts. Thus far they have appeared as well, considering their previous advantages, as church members in the United States. Many of them exhibit a very encouraging measure of liberality. At every monthly concert for prayer they make a contribution of such things as they have, for the benefit of the mission seminary. The value of what they individually contribute at such times is from six to twenty-five cents each. This is by no means a small donation to be given every month, when we consider that the people are very poor, all the possessions of a single individual being worth, perhaps, no more than ten or twenty dollars. Let all the churches throughout christendom, contribute as much, in proportion to their means, and there would be in the Lord's treasury no lack of money for sending the means of grace to all the now destitute parts of the world.

Upon the whole, I think an important change for the better has already been wrought in the people about us, as to their external appearance, and also as to their moral character. There is, however, much ignorance and wickedness still prevalent throughout our whole field, over which we would weep and pray, until it shall give place to knowledge, piety, and all that can adorn and fit these precious souls, all over defiled with sin, for the holy and blessed society of heaven.

All that I can say in regard to our schools is that they are at present in a very low condition, in consequence of my not being able to pay them that attention which they require. Besides our teachers are very poorly qualified to instruct and govern Hawaiian children.

*Lahaina, Maui.*—October 15th, 1839, Mr. Baldwin writes—

When I last wrote you, which was January 7th and 21st, 1839, I mentioned the proofs which we had of the Holy Spirit's presence being still with us. We would hope his operations are still to be seen, in some degree, among the unconverted portion of the people; though since our long stay at the general meeting, I think there is much less visible evidence of it, than there was before. There is not the same concern and earnestness to be seen in the better portion

of the church, which we saw before. The morning meetings, every day, are still continued and well attended. As many resort to our houses for conversation as we can possibly attend to, and more. Most of those whom we hoped were savingly benefitted still continue to give evidence that our hopes of them were not in vain. One hundred and thirty-one had been admitted to the church previous to our last general meeting, and a few have been admitted since. The defections which have taken place in the churches where admissions have been rapid, and some even among us, after all our caution, have taught me not to proceed hastily. Still I would hope that there are hundreds here who are truly converted and who will in due time find a place among the people of God.

*Kohala, Hawaii.*—On the 8th of October Mr. Bliss writes—

When I last wrote to you the blessed revival season had nearly or quite subsided. The conduct of the chief of this district was such, and continued to be such, as to divert the attention of the people from the great concern of their souls salvation. A sifting took place, and it became more apparent who was on the Lord's side. Many of those, especially out of the church, who had professed to turn from their sins, began to neglect meetings and go back to some of their former vices. Some showed themselves to be infidels, and opposed every thing good and scoffed at those who continued steadfast. Numbers in the church appeared doubtful, while several went into vices and were either suspended or excommunicated. While I was absent at the general meeting eight church members died, and four have died since, making twelve since I left for the general meeting. Since I last wrote you 160 persons have been received to this church on confession, at four different seasons. Numbers have been received by letter. At present I am not able to state the number of regular attendants on public worship. The congregation has diminished very much since the revival.

In consequence of removing, going to general meeting, and sickness, my time for the last three months has been much diverted from the ordinary labors of a pastor. I have, however, had three exercises on the Sabbath; in the forenoon preaching, and then a sabbath school for children. About four hundred have attended of late. In the afternoon I adopt



the verse-a-day system and take up the verses of the preceding week, explain them, and make some practical remarks. I also maintain a weekly Wednesday lecture, a meeting for the church on Friday, also the monthly concert for prayer. Besides this, my time has been much taxed by applications for medical aid, disposal of books, etc.

*Kailua, Hawaii.*—The absence from his station, of which Mr. Thurston speaks below, was occasioned by the impaired health of Mrs. Thurston, which rendered a temporary removal from the scene of her ordinary cares and labors necessary. This letter was written in October, of last year.

But little labor has been performed at this station for six months past. From the sixth of May to the fifth of September we were only thirteen days at this station. Doct. Andrews did not return from his visit to Hilo and Waimea till the last of September. During our absence the schools declined, and the people generally were less attentive to instruction than when we left for the general meeting. The work of the Lord declined, and meetings on the Sabbath and other days were but thinly attended. During this period, the meetings were conducted by native members of the church, and the result was as might have been expected. There are none of them as yet of sufficient intelligence and weight of character to keep up the interest of a congregation for any length of time. The interest of the people will soon begin to flag if none but natives conduct the religious services of the house of God. We hope, however, that the day will come when some will be competent to this service, and be prepared to sustain the labors and responsibilities of ministers of religion.

After our return to this place, the meetings began immediately to be more fully attended; and now our house of worship is filled on the Sabbath, and our week-day meetings are frequented by greater numbers. The Spirit of God is evidently moving the hearts of the people. They are waking up in almost every direction and are coming out from their hiding places, and with streaming eyes are confessing their sins with a determination to forsake them, and with resolutions to serve the Lord in future. Many, I have no doubt, will prove their repentance sincere. "By their fruits ye shall know them." Many who have resisted the strivings of the Spirit for years, and who have lived by the doors of the sanctuary of God, without thought

or reflection in regard to their souls' salvation, are now brought down, apparently at least, to the feet of Jesus, trusting in his blood alone for pardon and acceptance with God. The Spirit breathes, life is infused into the dying and the dead, and they stand up and show themselves living witnesses to the power and faithfulness of God. "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The Son of God is speaking, the dead are hearing his voice, they are rising, they are living—yes, verily, the dead in sins are quickened by the Spirit of God. Help us to bless his name. The work is his, and his is the glory.

There has been since my last communication a large addition to this church. It has been increased nearly one half, 283 having joined it by profession, and twenty-nine by letter, 312 in all. These were received at five different times. They are not of the number of converts of recent date. Most of them profess to have turned to the Lord nine months or a year ago, or during the revival which commenced in December, 1837, and continued with some abatement till our last general meeting, and perhaps I may say, till the present time, if the three or four months of our absence be excepted. For three months past there has been a gradually increasing attention among the people, and there are a number of hundreds now who are apparently seeking the Lord. Some we trust have found him, and they are now rejoicing in hope.

We have not, as yet, felt the influence of Romanism on this island, though we doubt not there are materials here for it to work upon, both in the churches and among the people. We hear that three hundred have received the sign of the cross, and a large congregation attend the papal services on the Sabbath at Honolulu. We cannot expect, however, to remain long unmolested by the errors of the man of sin; for if they have been introduced by the terrors of the cannon's mouth, we may expect that every effort will be made by the missionaries of the pope to influence the people in favor of their pernicious doctrines. Money will not be wanting to further their objects to the utmost extent, and they have power on their side to back them up, if other means fail. But we rejoice that the Lord is on the throne, and his kingdom shall stand, and he will do all his pleasure. The wrath of man shall praise him, and the remainder thereof he will restrain. He will bring the counsels of the wicked

to nought, and will execute all his will. Let the prayers of Christians ascend, and let them make efforts bearing some distant proportion to their obligations, and to the extent and nature of the work which the Lord has directly assigned them, and the present generation of the heathen need not pass away before the heralds of the gospel visit every land, and the glad tidings of salvation be published to all, and to every part of the heathen nations under heaven.

### Oregon Indians.

LETTER FROM MR. SPALDING, DATED  
2D OCTOBER, 1839.

#### *Drought and Failure of Crops—Commencement of Printing.*

In the letters recently received, from which extracts are given below, little information is communicated relative to the religious state of the mission. Other letters are probably on the way across the continent, which may contain more on this subject.

The severity of the heat and drought mentioned in the first paragraph and the consequent failure of the crops are believed to be uncommon in the Oregon country.

The drought has been severe in this country the past season. For weeks the mercury rose daily to 100 and 105 of Fahrenheit. Nothing of consequence was raised at Fort Hall and Boise, and only one third of a crop at Colville. We have not heard from the lower country. Doct. Whitman's crops are comparatively good. At this station, the ground which produced 1,500 bushels of potatoes last year, produced but 500 this season. Our corn and garden were saved by irrigation. The natives have suffered less from the drought. Some have good crops. Some hundred families have cultivated more or less ground in this vicinity. Great calculations are made by the natives to prepare this fall for the irrigation of their farms, so as to be more secure of a crop the next season; but it is not possible to supply the demand for hoes so as to accomplish this fully. The prospect of inducing this people to lead a settled life is quite flattering. This season great multitudes went for buffalo, but obtained very little meat. I think buffalo hunting will soon be over.

My last date left myself and Mrs. Spalding at Fort Wallawalla, expecting soon to leave with Mr. and Mrs. Hall, of the Sandwich Islands' mission, for this station. We had a pleasant journey up

the river—Mrs. Hall alone in the canoe polled by three men, and the remainder of us on horses, obliged frequently to cross high points which presented impassable bluffs by the water's edge. We reached home in seven days' travel. Mrs. Hall suffered no inconvenience from the journey. Mr. Hall arranged our little printing establishment, and printed for us the first book in the Nez Percés language. We hope to have other books ready for the press during the winter. The printing-press and all its appurtenances were a donation from the First Native Church at Honolulu to this mission. The whole, consisting of the press, type, paper, ink, binding apparatus, and family supplies, amounted to about \$500. You will recollect that the same church made a donation to this mission last year of eighty dollars in money and ten bushels of salt, with two of their number, a man and his wife, who have given themselves to our work and are rendering Doct. Whitman important assistance in his secular affairs. Others will doubtless come to our assistance next season. The same church has offered to sustain a missionary in this field, which offer has been accepted by our mission, and suggestions made as to the best manner of contributing to the object. Surely every christian heart will rejoice to be made acquainted with the rapid growth of this vine, so lately planted in heathen ground, but already assuming the maturity of age and yielding a hundred fold. May the Lord continue to gladden the hearts of our brethren and sisters of that mission by continuing the wonderful work of grace with which he has blest them for the past year.

#### *Importance of teaching the Indians Agriculture and the Arts of Civilized Life.*

Of the importance and probability of recovering the Oregon tribes from their wandering and hunter life, and inducing them to have permanent homes and seek subsistence by manual labor, Mr. Spalding remarks—

Permit me to repeat what I have often expressed in relation to locating this people. An increased knowledge of their character and the nature of the country, only fastens the conviction upon my mind that this people must soon become settled, as cultivators of the soil, or be annihilated. Consequently if this mission does not make this a leading object in all its movements, in my opinion, it has little to do but to witness their funeral obsequies and return home. My reasons are the following: No savage people, to my

knowledge, have ever become christianized upon the wing. The tendency of roving is to dissipate the mind and unfit it for serious thought, and consequently for instruction. Besides, while wandering through the country in search of subsistence, the missionary can have access to the people only occasionally, and consequently his instructions are seriously interrupted. To-day, he may have a congregation of a thousand, who, for the next two or three weeks or months, may be upon the constant move through the plains and over the mountains in search of food. Now they are at the salmon fisheries, where men, women, and children find hard labor for weeks, followed by as many more at their places of resort for roots. Now they are upon the rugged mountains in pursuit of game, or moving to the buffalo country, which proves fatal to many of their horses from the difficulty of the mountain route. True the vacancy is sometimes filled up for a short time by other bands, who are destined to the same round. This mode of living I consider destructive to life. Many births are premature from the hardships the women are exposed to from being almost constantly on the horse or under the burdensome packs, which I have often found difficult to even raise from the ground. Every woman on giving birth to a child, seeks a lonely place, where she spends two or three weeks, with no other shelter than a few rush-mats, or bushes, according to the circumstances of the journey. A great proportion of the children die within the first four days from violence done them by hard travelling, heat of the sun beating upon their bare heads, and exposedness to cold, or for want of nourishment. The sources of subsistence, already scanty, are fast diminishing. Once game was plenty and furnished a great amount of their food. Fifty years ago a man with the skin and head of a deer upon his person, would shoot down eight or ten deer without leaving his place, and perhaps in sight of his lodge; but the introduction of fire-arms frightened the game to a distance, which called in the use of the horse, an animal recently introduced into this country from the Spanish territories, and the consequence was a great havoc among all kinds of game. Now a party of twenty hunters will return after an absence of three or four days with perhaps two deer, one goat, and a bear. Once all the small water-courses were alive with beaver, whose flesh furnished a good supply of food. But the beaver vanished in a day, on the arrival of the trap. The absence

of game in their food has been partially supplied, though at great expense of labor, by an increased proportion of roots and fish. Hence diseases, and decrease of population. The salmon which now come up the Columbia and its tributaries in great multitudes, and constitute a large amount of food for nearly all the tribes in the Oregon, cannot be expected to continue many years. When the lower country becomes settled with a white population, which day it is easy to see is probably not far distant, the salmon will be arrested in their upward course by some measure which the untiring invention of man will find out, and which it is not necessary here to conjecture. That day will be the date of universal starvation to nearly all the tribes of this vast country, if they be not timely settled upon the lands and furnished with means of a substantial subsistence. What hand will be stretched out for the object, if the missionary withhold his?

It may be asked, are the people disposed to settle? To this I can answer most unhesitatingly respecting many tribes, that they are not only willing, but anxious to do so as fast as they can be supplied with some rude means of cultivating their lands. This people are highly delighted with the produce of their small farms this season, and many are making preparations to water large pieces next year. I doubt whether a more industrious people can be found; and could their strength be rightly laid out, they would soon become comfortably established in considerable settlements around every missionary station, furnishing regular congregations and schools, to encourage the heart of the teacher and missionary. It pains my heart exceedingly to think that there may be one among the friends of the red man that would advocate an opposite doctrine, who would discourage all attempts to till the ground, and would keep these tribes constantly upon the chase to prevent their becoming worldly minded and thievish,—the very way, I should suppose, to foster such a state of mind. Scatter grains and the fruits of civilization among the people, if you would furnish a substantial reason to the chiefs to combine their influence to punish thieving in the lower class. There has been much less thieving this year than last. We have had a large patch of melons exposed for months, and I know not that one has been taken. The same can be said of other things. If I mistake not, the doctrine of the Bible and of reason on this subject, is preserve men from want as well as from riches.

## Proceedings of other Societies.

### FOREIGN.

#### MISSION OF THE CHURCH MISSIONARY SOCIETY IN BENGAL.

In the last volume, pp. 359—60, statements were given respecting a great awakening in a number of villages on the Jellingha, a branch of the Hoogly river, and seventy or eighty miles north of Calcutta. About eight months subsequent to the visit of the archdeacon of Calcutta, which was there mentioned, the bishop visited these villages himself; and after being there twelve days, he writes respecting the—

#### *Progress and Extent of the Awakening.*

I have been examining, to the very best of my power, the mighty work which has been for these two years going on: and work it is—and a great one I cannot doubt—a work of the Lord Jesus—of the same character as that for which St. Paul gave thanks without ceasing, on account of the Philippian converts. Being confident of this very thing, that He which had begun a good work in them would perform it until the day of Jesus Christ—a work, at the same time, requiring all the caution, fear, distrust, discipline, incessant nurture, which the churches in the apostolic times demanded, and without which the fairest prospects have been found, in every subsequent age, to fade and disappear; but a work calling for joy, gratitude, and adoration to the God of all grace, and which may possibly issue in the awakening of the whole body of the Kurta-Bhojas to that inquiry after the gospel which has already commenced, and bring 100,000 souls within the boundaries of the christian church.

The progress of things generally, since the archdeacon's report in February, has been most encouraging. Seventeen new villages have welcomed the christian instructors. The number of those who are asking the way to the heavenly city is now above 4,000. The number baptized is, including those of which I shall presently give some account, between 1,000 and 1,100. The demand for teachers stretches over an extent of eighty miles, from Hooghly to the Jellingha; and a family of seven gooroos, who have had many thousands, perhaps eight or nine thousands, under their direction, as spiritual guides, have embraced the gospel, and placed themselves among the catechumens of the missionaries. Nor does there seem, at present, any given limit to the flowing tide: the current is widening and deepening daily on all hands; and, I confess, I stand astonished and overwhelmed with the goodness and grace of God in Christ Jesus! "One day spent as yesterday was," in the village of Joy (Anunda Bas.) is worth—as my honored predecessor, bishop Heber, said at Trichinopoly in 1826—"years of ordinary life." I find it difficult, indeed, to sober down my mind to that cool and discriminating point of judgment, which I know I ought to do, in estimating the real good likely to be effected.

On our arrival at Kishnaghur, the first tidings which greeted us was the extraordinary fact of two or three gooroos having come over to the faith of Christ. These were afterward stated to be seven. One had been for many years in a christian school at Burdwan. They are all of one family, about two days' journey from Kishnaghur; and appear, so far as can be judged, to be sincere in their inquiries—for they are inquirers only. They said to Mr. Deerr, "We hear you have the true doctrine, we are seeking truth. We are Kurta-Bhojas; we hope by devotions to obtain a sight of God, and, through that sight, salvation. We know there is only one God, the creator of all. We know that without sacrifice there is no salvation. Put us under instruction. We renounce Hindooism; we give up caste; we wish to be christian disciples." To these inquirers, Mr. Deerr began at the same place, so to speak, and preached unto them Jesus. He declared the mystery of godliness: he presented to them the doctrine of God manifest in the flesh. They were struck with this sight of God—this appearance in the flesh. They are now under instruction. What will be the result, time will shew. But the first step is of the greatest moment. They cannot retreat. They have given up Hindooism: reproach, difficulty, persecution they must now encounter. This they know. Nor is there one earthly inducement for these leaders to embrace the gospel. They lose a large income, collected annually from perhaps eight or nine thousand disciples. They have nothing to gain, but spiritual riches in the knowledge of Christ. The society will be careful to observe that the conversion of these gooroos cannot yet be affirmed, much less any movement whatever among their followers. But there is every reason to hope that some of the seven will stand their ground; and that, ultimately, some thousands of their people may give in their names to the Lord.

We learned, further, that seventeen villages had joined the flocks of catechumens since the archdeacon's visit; and that messengers were continually arriving, from forty to sixty miles' distance, to beg for instruction—that one or two villages having failed to obtain teachers, had sent on to Berhampore, to the missionaries of the London Society, but had been very properly referred back to their own pastors—that the number of baptized persons was nearly seven hundred; probably, with their infant families, one thousand or more—that more candidates were in a state of preparation for sacrament in every quarter—that nearly two hundred were considered ready for confirmation—that ten chapels have been built, of mud and bamboo, with open verandahs, costing about one hundred company's rupees each, and capable of standing ten or twenty years with care—that there were twenty catechists employed, of various abilities, but not very satisfactory persons.

The bishop gives a detailed account of the examination of the candidates for baptism in one of the villages, numbering 150 or 160, by whom as much knowledge of the christian doctrines was exhibited as could be expected in persons who had been under instruction for so short a time.



The baptisms being ended, I explained the nature of confirmation or ratifying; and having the candidates before me, above 100, I asked them if, after eight or nine months, they were ready to stand to their baptismal engagements; or if, on the contrary, they repented of their vows. They shouted, with thrilling energy, "No, we do not repent, we stand to our baptismal dedication." I inquired whether they were prepared to go on, under the banner of Christ, to their lives' end, whatever they might be called to do or to suffer. They replied, "Yes." I asked, in what way they hoped to do so. "In the strength of Christ," was the shout of answer, almost in the words of the apostle: for all our doctrine in these missions is simple, apostolic, old fashioned truth; without superstition on the one hand, and without fanaticism or neglect of means on the other. When the confirmation was over, I addressed a brief exhortation:—"Your village never deserved the name of Anunda Bas till these days of the Son of Man: it is now The Abode of Joy. Three kinds of joy are in it—joy in the tidings of a Savior, as the angels sang—joy in your hearts, by this Savior being born and formed within you, as the apostle speaks—and joy in heaven, over many sinners who have repented. You, who are confirmed, have now given in your names again as the soldiers of Christ; and the Holy Ghost has been, and will be, communicated to you, in answer to prayer.

The number of baptisms was above 400; and of candidates for confirmation 182, or a few more. The baptisms, added to the 600 or 700 previous, raises the whole number to between 1,000 and 1,100, and, with the families, many more; while the confirmation of nearly 200, out of 650 or 700, is a very high proportion, considering how many children were among those baptized. It is a pleasing fact, that a little subscription was begun here on Sunday, in this small station of fifty or sixty persons; and the subscription paper shows already between 500 and 600 company's rupees.

#### *Origin of the Awakening—Previous Character of the Villagers.*

I was not aware till I made the inquiry, that Mr. Deerr, with three or four catechists, had preached daily, for the space of two years, in the bazaar of Kishnaghur; so that, not all Asia, but all the Zillah of Kishnaghur, had heard the word of the Lord Jesus. The impression made was testified by the fierce opposition which he met with, the contradiction, the violent assaults, the gross abuse, so that his life was at times in danger. Arguments were sometimes entered on by the crowd of two, three, or four hundred persons; and there were often three or four speakers. This was in the course of 1835—36, after his return from Europe. The converts who have since been made, Kurta-Bhojas and others, had thus heard, most of them repeatedly, the mystery of the gospel, and many of them the arguments which had been held; for the villagers throughout the Zillah are continually coming up to the courts of Kishnaghur, or for other business.

In the next place, the secret preparatory work in the minds of the Kurta-Bhojas joined in upon and aided this bold preaching of the sacrifice of Christ. Their history I cannot fully develop: time will reveal the whole. So far as I can learn, their name means, Worshippers of the Creator. They spring from both Hindoos and

Mohammedans. They have been, like the innumerable other subdivisions in Hindoostan, very much unknown, and not often disturbed by their neighbors; for paganism tolerates all religions but the true. They have a tradition that they came from the west; and indeed some of the older men are Rajpoots, manifestly, by descent. The Bengalee is quite a different person. Many among them date their rise from one Baboo Doolal, a gwalior, milkman caste, in Ghoorpara near Hooghly, forty or fifty years since. Probably many eminent leaders have appeared in different places. Their chief peculiarities are, They reject all idolatry; they acknowledge neither Koran nor Vedas; they worship one God, the Creator of all things; they perform their devotions in the night; when they eat and drink together, and sing hymns or poems of a religious character. This reminds me of Pliny's language respecting the first Christians. They conform in the day to the Hindooism or Islamism of their families, i. e. they live as Hindoos or Mussulmans from cowardice, and not having hold of enough truth. They profess to seek, by devotion, that God would give them eyes to obtain a sight of himself, and through that sight, salvation. They have an expectation that God would become incarnate and visible to their bodily eyes. They have some idea of a Trinity of Persons in the One God, whom they call Kurta, "Creator;" Thakoo, "Son;" Mohapabroh, "Great Spirit."

It was to a village of these people that Mr. Deerr addressed himself, in 1835; and, after a year's consideration, received about thirty of them, in 1836, to baptism, as I stated in my former letter to your lordship. I confess this preparatory work, which was going on so long, gives me a considerable confidence that the whole is, in substance, of God. In fact, if these seven Kurta-Bhoja gooroos, or two or three of them, turn out sincere believers, it is impossible to say how rapidly the tidings of salvation may extend. The word of the Lord may again run and be glorified, as among the Thessalonians of old, in the length and breadth of India.

I assign further, as a preparatory cause, the instructions of early missionaries at Serampore, Chinsurah, Calcutta, who were accustomed forty years since to travel through the Zillah and preach the gospel. One convert heard the word of the kingdom at Calcutta twenty years ago. One gooroo had been in the Burdwan school. Others are found to have received ideas of the gospel through their family, etc.

The silent distribution of copies of the Holy Scriptures and religious tracts have had their share in this blessed machinery; to what extent I do not know; probably not to a wide extent, as the Zillah is entirely destitute of education.

#### *Prospects of the Mission.*

With regard to the prospects, I have learned, now that I am in my eighth year of residence in India, to be much less sanguine than I was; and yet I must not, and will not, distrust the grace and power of God. The prospects are indeed unbounded. The fields are white for the harvest. The immense empire committed to the greatest of the protestant nations, almost by miracle, speaks for itself. Take things at the very lowest, and what a scene still opens before the view from this Kishnaghur mission. There are 4,000 souls broken off from the chain of caste, idolatry, superstition, and vice; this is a

fact of the last moment. These inquirers are under direct christian institution and instruction: all is instinct with the fullest and clearest principles of the gospel: they are not left to their old incipient notions: they are not taught Kurta-Bhojaism, nor any other ism: they are training in the school of 'God manifest in the flesh.' So many of these catechumens have appeared to manifest a change of heart and the dawning of grace, that one thousand or eleven hundred have been baptized: I say 'appeared,' for I am taking things at the lowest. After two years, about one fifth have been judged fit candidates for confirmation; or, taking the adults only, one third perhaps. These are still detained, and kept back from the sacrament of the Lord's supper, for more matured instructions and firmer habits of piety. New accessions are made of inquirers: among the rest, seven gooroos, who have been the guides, and are nominally the guides, of thousands—four, five, six, seven, eight, or nine thousand—take the lowest, four thousand disciples. There is no retreat open to Hindooism or Mohammedanism to any of them—they may be apostates—they may be outcasts—they can never be Hindoos, nor Mussulmans again. They profess boldly the name of Christ at their homes, in their villages, and in their circle; and bear the bitter hatred and reproaches of their neighbors, and the petty injuries of the Zemindars. Five European missionaries are in the field of labor; two accomplished Bengalee scholars of experience, standing, and exalted piety; the rest beginning to become such. All classes of persons bear testimony to the general good conduct of these inquirers and converts, so far as they can at present judge—for I still stand on the lowest ground—judges, magistrates, missionaries—strangers who visit them—the arch deacon, the bishop's domestic chaplain, the bishop. Every accusation or complaint is examined and sifted to the bottom, with the greatest calmness and perseverance: nothing is passed over. The money lent to the Christians for purchasing seed-corn last spring, to prevent their borrowing funds at one hundred per cent. from the native money-lenders, is now being cheerfully repaid. The sect from which most of the converts sprang, ramifies over a large tract, and is allied by the strongest ties together: and as some of their gooroos have embraced the gospel already, many seem not unlikely to listen to the same joyful sound. The above named temporal advantages of seed-corn loans may have swayed many, and influenced more; but those who best know the Hindoos and Mohammedans declare, that such transient and uncertain benefits would never move a single idolater or Mussulman from his faith. The laes upon laes given in charity two years since, to the perishing, famine-stricken, population of Western India, and very much through the hands of missionaries—Mr. Moore, for instance, of our own society, whose exertions at Agra have been publicly acknowledged by the governor-general and the honorable court of directors—produced no conversions. The constant flow of the charitable district societies at Calcutta, Cawnpore, Kurnaul, etc. produces no conversions. False religion sinks far too deeply into the soil for such feeble means to eradicate it.

#### MISSIONS OF THE LONDON MISSIONARY SOCIETY IN THE SOUTHERN PACIFIC.

##### *Murder of two Missionaries by Savages.*

THE New York Observer of May 9th contains an account of the murder of two missionaries, the Rev. Messrs. Williams and Harris, connected with the London Missionary Society, at the island of Arromanga, one of the New Hebrides. Mr. Williams, who has fallen in this melancholy manner by the hand of violence, is the author of the 'Narrative of Missionary Enterprises in the South Seas,' a book of great interest and very extensively known among the friends of missions. After spending many years in very active and successful labors in exploring numerous islands and planting the gospel upon them, he visited his native land; where, after spending two or three years, he re-embarked in April, 1838, with seven missionaries and three assistants, with their wives, who accompanied him on his return to the scene of his former labors. They were conveyed in the ship Camden, which had been purchased for the society, to be placed at the disposal of the missionaries in the Southern Pacific, to facilitate the introduction and establishment of Christianity on the numerous islands in that quarter which remained unevangelized. It was in the prosecution of this part of their work that these servants of Christ, who have manifested apostolical enterprise and zeal in extending the boundaries of his kingdom, have fallen. The sad intelligence was first published in the Australian, at Sydney, New South Wales. The survivors give the following particulars—

On the 19th of November we had communication with the natives of Tanna, one of the New Hebrides. Finding them favorable to receive instruction from our teachers, we proceeded to the island of Arromanga. The whole of the island is, without exception, a complete iron-bound coast, without the least appearance of culture. The natives are a barbarous race, quite different from those of other islands.

Wednesday-morning, 20th of November, we sent the ship's boat ashore, containing Mr. Williams (missionary,) Mr. Cunningham, (vice-consul for the South Sea Islands), captain Morgan, and Mr. Harris. Mr. Harris joined the Camden at Otaheite, for the purpose of proceeding to this port to take his passage to England, with the view of arranging his affairs there previously to returning to the Marquesas as a missionary.

On the boat approaching the beach, we could distinctly see the natives were averse to holding any communication with us. Mr. Williams attempted to make them presents of cloth, trinkets, etc., for the purpose of gaining their esteem, but without effect. He now proposed giving up the idea of having any intercourse with the island, and Mr. Harris asked permission to leave the boat for the purpose of making

another attempt. He was followed at a short distance by captain Morgan, Mr. Cunningham, and Mr. Williams. When Mr. Cunningham reached the summit of the beach, he perceived Mr. Harris running down towards the boat, followed by a large party of natives, armed with spears, clubs, bows and arrows, and he fell the first victim. As soon as one knocked him down, the remainder of the party speared him through.

When Mr. Cunningham came running to Mr. Williams, the latter turned and made for the boat, but unfortunately stopped to look a moment for Mr. Harris. He then made for the boat, and reached the water, but in the hurry stumbled and fell; when one of the natives immediately took advantage of the circumstance, and struck him four blows on the head with a club. By this time captain Morgan and Mr. Cunningham had gained the boat and pushed off. After Mr. Williams had fallen, another party of natives, numbering between fifteen and twenty, speared him through, although our informant thinks that he was dead when they arrived. The children threw stones and missiles at the corpse. Neither of the bodies could be procured, though every effort was made for that purpose; but the natives made an attack on the parties remaining in the boat, and part of one of their arrows is to be seen sticking fast in the boat of the Camden. Camden Morgan finding it useless to remain any longer, as no hopes were entertained of getting an interview with the natives, or of procuring the bodies of the sufferers, immediately bore for Sydney direct.

That the mission has sustained a great loss there can be no doubt, but that God will carry on the great work of evangelizing the islands there cannot be the least question. The missionaries and their friends ought to be, and doubtless are, prepared for catastrophes so mysterious as these.

In another communication it is stated that a few years ago a trading vessel visited the island to procure sandal wood; and that a number of the natives had been killed by the crew, by which the people of the island had been filled with hatred of all white men. This is supposed to have been the cause of the murder.

The London Patriot, in noticing the mournful event makes the following appropriate and just remarks—

The loss which the mission and the church of Christ have sustained, is heavy indeed; viewed in itself, irreparable; but when we consider in whose cause they labored, and in whose service they have fallen, we dare not allow ourselves to identify the success of the great work with any human instrumentality, how admirably soever adapted to the purpose. It was doubtless a severe trial to the faith of the infant church, when Herod the king stretched forth his hand and 'killed James, the brother of John, with the sword.' And there is something staggering in the removal of such a missionary as Mr. Williams by the hand of violence, when we view it as taking place by permission of Divine Providence. Yet the history of the church shows it to be no 'strange thing' that has happened. 'Yea, and if I be offered up on the sacrifice and service of your faith,' exclaimed the apostle of the gentiles, 'I joy and rejoice with you all.' In the same spirit did our beloved friend—(who did not so regard Mr. Williams?)—go forth on his last mission,—'ready to be offered,' whenever 'the time of his departure' should come. He has 'finished his course;' and 'the crown of righteousness' is laid up for him, which 'the Lord, the righteous judge, shall confer, at the great day on every good and faithful servant.

## American Board of Commissioners for Foreign Missions.

### RECENT INTELLIGENCE.

**SIAM.**—Messrs. Caswell and Hemenway and their wives, and Miss Pierce, whose arrival at Singapore was mentioned at page 187, embarked at that place for Bankok, December 12th, in the Kugrore, captain Jackson. Miss Taylor, also connected with this reinforcement, was, December 18th, united in marriage with Mr. Minor, superintendent of the printing establishment at Manepy in Ceylon.

**CEYLON.**—Rev. B. C. Meigs, with his wife and three children, embarked at Madras in the ship Washington, January 16th, and arrived at Philadelphia May 9th. Mr. and Mrs. Meigs were connected with the first missionary company sent by the Board to Ceylon, having reached that island March 22d, 1816, and having been absent from their native country more than twenty-four years.

**MADRAS.**—Under date of January 22, Mr. Winslow writes that Mr. Hunt, destined to take charge of the printing establishment at Madras,

with his associates, had arrived at Colombo, Ceylon, where they found a vessel soon to proceed to the north part of the island, which would enable them to reach Jaffna.

Mr. and Mrs. Hoisington had returned to Ceylon from the continent in improved health.

**SANDWICH ISLANDS.**—Mr. and Mrs. Vanduzee, of the Sandwich Island mission, having been advised to return to the United States on account of ill health, arrived at Newport, R. I. in the William Lee, captain Hussey, April 28th, having embarked at Lahaina, October 22d. A son of Mr. Bishop accompanied Mr. V.

Mr. Charles McDonald, teacher at Lahaina, after a protracted illness, was removed by death on the 7th of September.

**SOUTHERN AFRICA.**—Under date of January 29th Mr. Lindley writes from Port Natal that he had opened a school for the children of one party of the Dutch emigrants encamped near him, and had ninety scholars. The emigrants had nearly finished a new house for the accom-

modation of the school. The field of usefulness on which he was entering seemed to be wide and important.

The state of the contest between Dingaan and the emigrants remained nearly the same as when the last accounts were received.

## HOME PROCEEDINGS.

### ANNIVERSARIES OF AUXILIARIES.

**CONNECTICUT.**—The fifteenth annual meeting of the Auxiliary of Fairfield County East was held at Bethel October 9th, 1839. In consequence of the absence of the treasurer and secretary, through prevailing sickness in the place of their residence, no regular report could be presented of the proceedings of the society during the past year. From information, however, supplied from other sources, there appeared reason to hope that the cause has been sustained with at least usual interest. In consequence of the absence of the delegation expected from the Board, the cause was advocated by the Rev. Messrs. Punderson, Kent, Perry, Day, Stone, and Brundage. The necessity of augmented effort was strongly urged by the several speakers, and appeared to be deeply felt by all present.

The contributions during the year amounted to \$388.98.

Rev. Thomas Punderson, *President*; Rev. I. Greenwood, *Secretary*; Sylvanus Sterling, Esq. *Treasurer*

**MASSACHUSETTS.**—The anniversary of the Barnstable County Auxiliary was held, in connection with the meetings of other benevolent societies, in the Rev. A. Cobb's meeting-house, in Sandwich, April 15th. Six of the ministers connected with the auxiliary were present, and twelve were absent. The president, Rev. A. Greenwood, presided. After a short report from the secretary and treasurer, the Rev. C. Eddy, delegate from the Board, addressed the society. The address was listened to with deep attention by the people; and such was the state of feeling awakened, that instead of diminishing their subscription, as they had thought they must, on account of pecuniary embarrassments, they resolved greatly to increase it.

A resolve was passed to send an agent to those Associations who have omitted to contribute the past year, to stir them up to duty; and the Rev. J. Pike of North Falmouth was invited to engage in this agency.

Rev. Asabel Cobb, Sandwich, *Secretary*.

The Middlesex South Conference of Churches, as auxiliary to the Board, held its anniversary at Holliston, April 21st. Rev. C. Eddy, General Agent of the Board, was present and

addressed the meeting. After a brief statement from him of the present condition of the missions under the care of the Board, and of its treasury, accompanied with pertinent anecdotes, by which a deep interest was awakened in all present, a number of resolves were passed unanimously, the last of which was—

"That we will endeavor (what we acknowledge to be our duty and privilege) so to increase our pecuniary contributions as to meet the claims which the Board justly has upon the churches composing this conference."

Rev. David Brigham, Framingham, *Secretary*.

The anniversary of the Essex North Auxiliary was held in connection with the anniversaries of other benevolent societies, May 6th, at the meeting-house of Rev. J. C. March, in Belleville. The Rev. Dr. Dana presided. James Caldwell, Esq., treasurer, made his report, exhibiting the animating fact that most of the churches had doubled, or more than doubled, the contributions of previous years. The amount already received was more than \$2,200; and what is expected to come in from a few congregations, whose returns are not yet received, will make the total rise to about double the amount of last year. The secretary, Rev. Jonathan Stearns, read an able report, exhibiting the importance of such regular systematic action in this cause as enlightened christian principle only can secure. The Rev. C. Eddy attended as a delegate from the Board.

Were all the auxiliaries of the Board to follow the spirited example of this one, not only would its wants be relieved, and embarrassments removed, but new energy would be imparted to all its operations.

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## Donations,

### RECEIVED IN APRIL.

**NOTE.**—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the *Missionary Herald*, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary,



or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

**Board of Foreign Missions in Ref. Dutch chh.**

W. R. Thompson, New York, Tr.	1,192 15
Addison co. Vt. Aux. So. G. H. Fish, Tr.	
Cornwall, Extra effort, 22, 27; J. Bingham, 10; Mrs. E. W. E. 1;	33 27
Middlebury, Prof. ALEXANDER C. TWining, which constitutes him an Hon. Mem.	100 00
New Haven, Asso.	1 50
Shoreham, Gent.	37 00
Weybridge, Cong. chh.	8 00—179 77
Auburn and vic. N. Y. By H. Ivison, Jr. Agent,	1 00
Auburn, H. Harris,	
Cayuga, Contrib. in chh. 61, 50; two little girls, av. of labor, 7; juv. sew. so. 5;	73 50
Geneva, 1st presb. chh.	11 00
Scipio, 2d do.	4 50—90 00
Barnstable co. Ms. Aux. So. W. Crocker, Tr.	
Falmouth, Gent. 103, 39; la. 81, 34; mon. con. 13, 36; sab. sch. coll. 10; North, Mon. con. 48; gent. and la. 27, 72; (of which to constitute Rev. JOHN PIKE an Hon. Mem. 50);	283 81
Truro, 1st cong. so.	12 50—296 31
Boston and vic. Ms. By S. A. Danforth, Agent, (Of which fr. a friend, 10);	1,796 13
Brookfield Asso. Ms. A. Newell, Tr.	
Ware Village, Mon. con.	52 00
Caledonia co. Vt. Confer. of Chhs.	
E. Fairbanks, Tr.	
Danville, Gent. 53, 38; la. 16; chil. miss. so. 9, 62;	79 00
Hardwick, Rev. J. N. Loomis, to constitute Rev. W. A. CHAPIN an Hon. Mem. 50;	
T. Tolman, 10;	60 00
St. Johnsbury, 1st cong. chh. 20; mon. con. in 2d do. 62, 50;	82 50—221 50
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.	
Rindge, Mon. con. 32, 10; a friend, 67c.	32 77
Troy, Mon. con.	12 16
Winchester, Cong. chh.	7 50—52 43
Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.	
Burlington, Presb. chh. mon. con. 21, 58; la. 36, 42; la. sew. so. 30; la. sem. 12; to constitute MOSES CATLIN an Hon. Mem.	160 00
Cambridge, La.	30 00
Essex, La.	15 67
Fairfax, Chh. and so.	19 50
Jerico, 1st chh. contrib. 38, 10; Mrs. Chapin, 20; 2d chh. la. 5;	63 10
Milton, Chh.	13 13
Weston, Chh.	16 50
Williston, Gent. 23; la. 27, 04;	50 04—307 94
Clinton co. N. Y. Aux. So. L. Myers, Tr.	
Champlain, Benev. fund and indiv. 123; Mrs. S. Hubbell and chil. for Silas Hubbell, Ceylon, 20; a fem. friend, extra effort, 10;	153 00
Chazy, J. C. Hubbell,	50 00
Clinton and New Sweden, Chhs. and congs. coll.	38 30
Malone, Chh. and cong. 33; mon. con. 17;	50 00
New Sweden, Mon. con.	12 00
Plattsburg, 1st presb. chh. and cong. 63, 18; mon. con. 32, 02;	95 20—398 50
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.	
Durham, Indiv.	12 00
Portland, High-st. chh. mater. asso. for John and Frances Chickering, Ceylon, 40; class circle, for Mary C. Ozard, Ceylon, 18;	58 00

Waterford, A mem. of chh. to constitute Rev. THOMAS T. STONE of Machin, an Hon. Mem.	50 00—120 00
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
Amesbury Mills, Special effort, 86, 58; mon. con. 13, 42;	100 00
Linebrook, La. miss. so.	4 62
Newbury, Coll. in Mr. Withington's so. 66, 70; young la. of do. for Ceylon miss. 25; la. read. so. of do. for Park Hill, 16; Mrs. S. Newman, for Oregon miss. 5; Bellville, special effort, in Mr. March's so. 95; mon. con. in do. 13, 20;	220 90
West Newbury, Special effort in Mr. Edgell's so. (of which to constitute Mrs. H. H. A. EDGELL an Hon. Mem. 100);	130 78—456 30
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Beverly, Dane-st. chh. coll. 106; mon. con. 38;	144 00
Danvers, N. par. La. for hea. chil. 52 17	
Essex, Mr. Crowell's so.	69 00
Salem, Mon. con. in Tab.	24 70—289 87
Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.	
Brookfield, A friend,	5 00
Danbury, Cash, to constitute HENRY T. HOYT an Hon. Mem. 100 00—105 00	
Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.	
Darien, Cong. chh. mon. con.	25 00
Franklin co. Ms. Aux. So. F. Ripley, Tr.	
Greenfield, Juv. miss. so. 9; chil. of mater. asso. 6; for Julia Bird, Madura,	15 00
Hawley, 1st par. La.	6 15
Northfield, Rev. H. J. L.	1 48—22 63
Geneva and vic. N. Y. By C. A. Cook, Agent,	
Camden, Coll. 64, 12; fem. miss. so. 10; mon. con. 4;	78 62
Canandaigua, H. Howard, 10;	
I. B. Hays, 10; T. M. H. 5;	
A. W. 3;	28 00
Castile, Presb. chh.	8 25
Fulton, Presb. chh. and cong.	76 00
Gainsville, Mon. con. 34; fem. miss. so. 13, 75;	47 75
Geneva, Rev. F. E. Cannon,	20 00
Hannibal, Mon. con.	15 00
Junius, Rev. J. Merrill,	17 00
Le Roy, Benev. sew. so.	40 00
Lockport, 1st presb. chh. (of which to constitute Rev. NATHANIEL W. FISHER an Hon. Mem. 50); 68, 90; ded. loss on rem. 68c.	68 22
Mexico, Mon. con.	19 75
Mexicoville, Mon. con.	11 00
Oswego, 1st presb. chh. coll. 48, 70; mon. con. 53, 54; sab. sch. for John B. Parke, and Delia Smith Wright, Ceylon, 40; Mrs. Condit, for Elisha D. Whittelsey, do. 20; juv. miss. so. for Robert W. Condit, do. 20; Miss L. Park, for Louisa Park, do. 20; Sophia, 2, 55;	242 04
2d presb. chh. 37, 25;	68 81
Ovid, Presb. chh.	14 00
Painted Post, 1st presb. chh.	
Penn Yan, Presb. so. 68, 22; sab. sch. for Ira Gould and Margaret Lock, Ceylon, 25, 78;	94 00
Portageville, 1st cong. chh.	8 21
Richford,	18 00
Rushville, Coll. 25; mon. con. 10;	35 00—909 65
Grafton co. N. H. Aux. So. W. Green, Tr.	
Hanover, C. Tenney,	1 00
Haverhill, Mrs. Elizabeth Lev- erejt, to constitute JOHN LEV- ERETT MERRILL an Hon. Mem. 100 00	
Loudon, Den. S. and fam.	1 50
Lyme, Cong. chh. and so. 110, 95; J. Franklin, by O. K. Porter, and D. Churchill, 50; chil. of mater. asso. for Sandw. Isl. 4, 30;	165 25
Meredith Bridge, Mrs. S.	75—208 50

<b>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</b>		
East Durham, Chh. 50; A. Pratt, 50; H. F. 5;	105 00	
Hunter, Presb. chh. after reading Dr. Anderson's sermon, 51.50; mon. con. 11;	62 56	
Lexington, Mon. con. in sch. dist. No. 2, 10; E. Pratt, 10; N. T. 5; D. C. 5; A. D. 3; M. F. B. 2; Rev. A. L. Chapin, 35;	59 00	
Osbornville, Rev. L. B. Van Dyck,	50 00	
West Durham, Mon. con.	10 00—286 56	
<b>Hampden co. Ms. Aux. So. S. Warriner, Tr.</b>		
Blandford, OAKIN SAGE, which constitutes him an Hon. Mem. 100; A. Pease, 20; D. B. 5; J. B. 5; C. J. H. 3; E. K. 3; E. F. 3; a friend, 3; seven indiv. each 2; thirteen indiv. 10;	166 00	
Westfield, Mon. con. 141.50; A. B. Fowler, dec'd, 100; F. Taylor, dec'd, 20;	261 50	
West Springfield, HORACE SMITH, which constitutes him an Hon. Mem. 100; Miss AMANDA BAGG, which constitutes her an Hon. Mem. 100;	200 00—627 50	
<b>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</b>		
Westboro', Mon. con.	27 00	
<b>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</b>		
Avon, W. so. Gent.	5 00	
Burlington, La. 8; mon. con. 1.77;	9 77	
Canton, Mon. con.	21 17	
East Hartford, Mon. con.	15 28	
East Windsor, Mon. con. in Theol. Inst. 16; sab. sch. con. for sup. of Mr. Eells, Oregon miss. 9; Wapping so. mon. con. 6.23, East Windsor Hill, 3.50;	34 73	
Hartford, 1st so. Gent. 610; la. 277.88;	887 88	
Manchester, La.	200 00	
Simsbury, Coll.	91 85	
Suffield, Coll.	33 00	
	1,298 68	
Ded. for unc. bills,	75-1,297 93	
<b>Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.</b>		
Antrim, A fem. dec'd,	25 00	
Goffstown, Coll. in Mr. Willey's so.	68 00	
Greenfield, Evang. chh.	18 42	
Hillsboro' Centre, Rev. G. W. Adams,	15 00	
Mont Vernon, Mon. con.	15 00	
Nashua, Mon. con. in Mr. McGee's so. 60; Village, 1st cong. so. (of which fr. EDMUND PARKER, which constitutes him an Hon. Mem. 100;) 193;	253 00	
Temple, Gent.	8 35—403 37	
<b>Kennebec Confer. of chhs. Me. B. Nason, Tr.</b>		
Augusta, Mrs. ELIZABETH L. SEWALL, which constitutes her an Hon. Mem.	100 00	
Litchfield Corner, Mon. con.	25 00—125 00	
<b>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</b>		
Boothbay, Mon. con. 30; coll. 21; to constitute Rev. DAVID CUSHMAN an Hon. Mem.	51 00	
Lisbon, Rev. J. Merrill,	6 00	
Phippsburg, Mon. con.	20 00	
Wiscasset, Coll. in cong. chh. and so. 52; mon. con. in do. 45;	97 00—174 00	
<b>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</b>		
Avails of former collections,	87 28	
Bethlem,	22 00	
Canaan North, Chh. and cong. special effort, 49; mon. con. 16;	65 00	
Canaan South,	8 00	
Ellsworth,	3 62	
New Hartford, North, 32; South, coll. 23.26;	55 86	
New Preston, Coll. 63; mon. con. 20; fem. benev. so. 9;	92 00	
Sherman, Coll. 36.13; la. so. 27.31; 63 44		
Watertown, Indiv.	53 40—450 00	
<b>Lowell and vic. Ms. Aux. So. W. Davidson, Tr.</b>		
Lowell, John-st. chh. contrib. 67.84; mon. con. 17.86;	85 70	
<b>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</b>		
Henniker, Young la. Maharrata so. for Mary E. Darling, Bombay,	13 00	
<b>Michigan aux. so. E. Bingham, Tr.</b>		
Maple, Chh.	5 00	
Milford, Chh.	16 38	
Pontiac, Mon. con.	17 50	
Wing Lake, Chh.	5 00—43 89	
<b>Middlesex asso. Ct. Aux. So. S. M. Pratt, Tr.</b>		
Pettipaug, Young la. friendly so.	10 00	
<b>Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.</b>		
Dunstable, Mon. con.	10 00	
<b>Middlesex South, Conf. of Chhs. Ms. O. Hoyt, Tr.</b>		
Holliston, Mon. con.	34 35	
<b>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</b>		
A friend, 100; do. 25;	24 53—58 88	
<b>New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.</b>		
Waterbury, Mon. con.	17 50	
<b>New London and vic. Ct. Aux. So. C. Chew, Tr.</b>		
Stonington, Mon. con. in 2d cong. chh.	80 00	
<b>New York City and Brooklyn, Aux. So. W. W. Chester, Tr.</b>		
(Of which fr. juv. miss. asso. of Hous-ton-st. chh. for Rev. C. Washburn, Cher. miss. 116.32; fr. a friend, for miss. to W. Africa, 100; fr. a friend, to constitute Rev. A. M. MANN, of Poughkeepsie, an Hon. Mem. 91; to constitute Rev. GEORGE D. ARMSTRONG, of Lexington, Va., an Hon. Mem. 50;)	2,377 78	
<b>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</b>		
Roxbury, Eliot chh. and so. 225; mon. con. 20.37; sab. sch. 47c.	245 84	
<b>Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.</b>		
Belchertown, J. Walker,	15 00	
Chesterfield, Benev. so.	11 32	
Hadley, Gen. benev. so. extra effort,	200 00	
<b>Northampton, Edwards chh. benev. so. 200; la. benev. so. 53.34; sab. sch. asso. 50; mon. con. 7.78; 1st par. mon. con. 24.47; Dolly Fowie, dec'd, 5;</b>		
<b>Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.</b>		
Canterbury, Gent.	340 59—566 91	
Colchester, Mon. con. 38.41; gent. 37.78; la. sew. so. 35; sab. sch. 30;	33 58	
Franklin, Gent.	141 19	
Goshen, Mon. con.	10 00	
Griswold, Gent. and la.	13 50	
Norwich, 1st chh. Gent. 30.85; mon. con. 28.49; 3d chh. sab. sch. for schs. in Syria, 4.02;	50 75	
J. Huntington, 20;	83 36	
<b>North Stonington, Mon. con.</b>	14 62—347 00	
<b>Old Colony Association, Ms. H. Coggeshall, Tr.</b>		
Dartmouth, Gent. and mon. con.	40 03	
Middleboro', 1st par. Gent. 125; la. 58;	183 00	
<b>Rochester, Centre, Mon. con. 12.50; la. 62; Mattapoisett, mon. con. and la. mite so. 90; Sippican, la. 21;</b>		
<b>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</b>		
Augusta, 1st cong. so. (of which to constitute Rev. AMOS DARRSEN, of Kingston, Ja., an Hon. Mem. 50; 75; I. Allen, 25;	185 50—408 53	
Cassville, Cong. chh.	100 00	
Centre Lisle, Fem. miss. so.	13 69	
Clinton, Cong. chh. 200; sab. sch. for child in Bankok, 20;	5 68	
Half Way, Welch so.	220 00	
New Hartford, Coll. 36.87; presb. cong. 28.79; mon. con. 10.38;	6 04	
Norway, Rev. S. Burt,	76 04	
Peterboro' Presb. chh. and so.	10 00	

Rome, 1st presb. so. coll.	53 00
Sangerfield, Cong. chh. and so.	29 00
Smayna, I. Foot, Jr. to constitute Rev. L. POMEROY an Hon. Mem. 50; cong. chh. 17,50;	67 50
Springfield, Chh.	46 00
Trenton, Presb. so.	11 33
Utica, Cong. chh. 50; 1st presb. chh. benev. asso. 40; Welch chh. 15;	105 00
Warren, Presb. chh.	11 00
Whitesboro', Fem. miss. so.	22 75—778 03
Orange co. Vt. Aux. So. H. Hale, Tr.	
Williamstown, Chh. and so. extra effort, 48,77; mon. con. 8;	56 77
Orleans co. Vt. Aux. So. J. Kimball, Tr.	
Barton, Cong. chh. and so.	8 00
Craftsbury, Two la. each 2;	4 00
Derby, Cong. chh. mon. con.	7 75—19 75
Palestine Miss. So. Ms. E. Alden, Tr.	
Randolph, E. par. Gent. 54,12; la. 37,96; (of which to constitute Rev. DENNIS POWERS an Hon. Mem. 50); mon. con. 35,58;	127 66
Pilgrim Association, Ms. Rev. E. G. Howe, Tr.	
Hanover, Chh. and so.	9 00
Kingston, Evan. chh. mon. con.	1 56—10 56
Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.	
Hampstead, Indiv.	45 00
Hampton, Cong. chh. and so. to constitute JOHN BATCHELDER, of Needham, Ms., an Hon. Mem.	100 00
Portsmouth, N. par. Mon. con.	130 00
Windham, Mon. con. 38,14; gent. 28, la. 25,78;	91 92—366 92
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Castleton, Cong. chh. and so. 140,12; juv. asso. for sch. in Ceylon, 25, E. M. 2d, 2;	167 12
Middletown, Cong. chh. mon. con. 9 00	
Orwell, Cong. chh. 4,50; Rev. H. Morris, av. of watch, 8;	12 50
Pitt-ford, La.	5 25
Rutland, La. 2; a friend, 13c.	9 13—196 00
Stafford co. N. H. Aux. So. E. J. Lane, Tr.	
Alton, La.	2 00
Durham, Coll.	27 55
Gilmanton Centre, Contrib. to constitute WILLIAM BADGER an Hon. Mem. 100; chh. 24; Iron Works, cong. chh. and so. 16,50; so. of inquiry in Theol. Sem for Oregon miss. 14; Old par. contrib. 9,35; mon. con. 6,57;	170 32
Ossipee, Coll.	30 50
Tamworth, 5,37; for Sandw. Isl. miss. 60c.	5 97
	236 34
Ded. expenses paid by aux. so.	7 50—228 84
Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.	
Goshen, R. Booth,	2 00
Lempster, Mon. con.	19 25—21 25
Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
Berkley, La. cent so. 13,38;	17 06
la. 3,68;	16 00
Freetown,	1 00
Mansfield, A fem. friend,	28 00
Norton,	12 00
Raynham,	21 87
Svekonk,	64 00—159 93
Taunton and Middleboro' Precinct,	
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	716 51
Washington co. Vt. Aux. So. C. W. Storrs, Tr.	
Berlin, Mrs. Mary Stickney, dec'd,	30 00
Fayeston, Cong. chh.	50
Montpelier, 1st cong. so. mon. con. 39,86; sab. sch. con. for E. W. Smith, Ceylon, 17,82; Rev. S. Kellogg, 10; Rev. J. Seely, 10; C. Spalding, 10; C. W. Storrs, 10; Dr. J. S. 2; Mrs. E. V. 1;	100 68—131 18

Windham co. Vt. Aux. So. A. E. Dwinell, Tr.	
Grafton, Cong. so. 55; mon. con. 31; less c. note, 5;	81 00
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
South Mansfield, Chh. and cong. extra effort,	60 00
Windsor co. Vt. Aux. So. B. Swan, Tr.	
Chester, Cong. chh. mon. con. 37,69; S. H. H. 10,18; twelve indiv. 14,50; chil. of mater. asso. 6,66; coll. 5,97;	75 00
Perkinsville, Mon. con.	11 00
Royalton, Young la. so.	18 00
Springfield, Coll. in cong. so.	40 00
Windsor, 1st cong. chh. and so. gent. 35,99; mon. con. 26,01; a friend, by E. C. T. 3,50; la. 1,25;	66 75—210 75

Total from the above sources, \$17,628 71

#### VARIOUS COLLECTIONS AND DONATIONS.

A friend, 6; do. 4;	10 00
Albany, N. Y. 4th presb. chh.	50 00
Allentown, Pa. Mrs. G.	3 00
Amenia, N. Y. Presb. chh. mon. con. 7,50; Rev. H. Barber, 10;	17 50
Andover, Ms. Students in Phillips acad. 20;	20 00
Mrs. Furbush, 10;	8 00
Arkport, N. Y. Mrs. E. Hurlbut,	13 50
Ballston Spa, N. Y. Mon. con.	3 50
Banger, N. Y. Four indiv.	30 72
Belfast, Me. Mon. con.	
Bennington, Vt. GEORGE LYMAN, (which and prev. dona. constitute him an Hon. Mem.)	50 00
Billerica, Ms. Rev. JOSEPH HAVEN, which constitutes him an Hon. Mem.	100 00
Brookville, Me. Chh. 4,91; Mr. W. 5,36; Miss H. 1; Miss D. 50c.	11 77
Buckport, Me. Cong. so.	30 00
Buffalo, N. Y. 1st presb. chh. mon. con. 77; Park chh. do. 12;	89 00
Custine, Me. Chh.	45 83
Chancellor, Pa. Presb. cong. for Samuel Martin, Ceylon,	20 00
Charleston, S. C. 2d presb. chh. Col. Y. for Armenian Magazine,	15 00
Charlestown, Ms. 1st cong. chh. coll. 145,33; mon. con. 130,50; a member of 1st par. for Sandw. Isl. miss. to constitute Rev. WILLIAM J. BUDDINGTON an Hon. Mem. 50;	325 83
Chelsea, Ms. Mon. con. 13,69; la. work. so. 3,07; m. box, 74c. J. Amos, 1;	18 50
Christiana, Del. Chh. special coll.	10 00
Clinton, N. Y. Young la. dom. sem. 25; Phoenix so. of Hamilton coll. av. of shells, for Dr. P. Parker, 8; a beneficiary, 5;	38 00
Columbia, S. C. La. sew. so. for the Armenian Magazine,	15 00
Concord, Ms. Juv. miss. so. for Mary Wilder, Ceylon,	20 00
Deer Island, Me. Chh. 6,04; E. H. 2; Mrs. T. S. 2;	10 04
Dennysville, Me. Chh. and so. to constitute Rev. ROBERT CROSSETT an Hon. Mem.	50 00
East Bloomfield, N. Y. Juv. sew. so.	5 00
East Machias, Me. Cong. chh.	6 00
Eastport, Me. Coll. in cong. chh.	23 01
Edgartown, Ms. Coll. in Mr. Thomas's so.	33 27
Edisto Island, S. C. Indiv. in presb. chh.	165 00
Elizabethport, N. J. Cong. chh. mon. con.	1 47
Fairfield, N. J. Fem. mite so.	20 00
Franklin, N. Y. 1st cong. relig. so.	17 00
Fresh Pond, N. Y. Presb. chh.	13 06
Galena, Ill. Mon. con. in Mr. Kent's so. 252; special effort, 110; little girls benev. so. for sch. in Ceylon, 20;	382 00
Gilbertsville, N. Y. Fem. miss. so.	7 50
Greenville, N. Y. Presb. cong. mon. con.	21 00
Guildhall, Vt. Mr. Smith's chh. and so.	9 00
Hanover, N. J. Presb. chh. coll. 53,50; mon. con. 9,50;	63 00
Jefferson co. N. Y. Aux. So. A. Ely, Tr.	
Adams, Chh. 24; Champion, do. 31,81;	

Watertown, 1st chh. coll. 169,98; mon. con. 60; 2d chh. mon. con. 31;  
*Kennebunk*, Me. 2d par. coll. 25,27; mon. con. 15,99; fem. asso. 3; Mrs. C. Bettis, 5,74; to constitute Rev. GEORGE W. CRESSEY an Hon. Mem. 50 00  
*Kingsboro'*, N. Y. Presb. cong. S. G. and Mrs. L. Hildrith, 20; Rev. E. and Mrs. F. Yale, 20; five indiv. 22; 62 00  
*Knox*, N. Y. Sab. sch. 2 00  
*Lancaster*, Pa. J. Galt, 10 00  
*Lewisburg*, Va. A fem. friend, 5 00  
*Lexington*, Ky. J. G. Todd, 5 00  
*McDonough*, Ga. J. Daily, Jr. 25 00  
*Machias*, Me. Fem. of chh. and so. to constitute Rev. S. D. Ward an Hon. Mem. 50; mon. con. 15; chh. 25; 90 00  
*Mendham*, N. J. Presb. chh. 133,29; Washington Corners miss. so. 12; less. c. note, 2; 143 89  
*Mercersburg*, Pa. Union mon. con. 22 00  
*Montrose*, Pa. Presb. chh. mon. con. 36 00  
*Morristown*, N. J. R. M. Stiles, 20 00  
*Neahamony*, Pa. Pupils of Mr. Wilson's acad. 5 00  
*Newark*, N. J. 1st presb. chh. S. P. Smith, 50; la. asso. 160; 2d presb. chh. a voluntary answer to circular of Pru. Com. 234; Rev. S. B. Treat, 40; J. P. Jackson, 20; M. W. Day, 10; T. R. 50c. 514 50  
*New Berlin*, N. Y. Cong. chh. to constitute Rev. JULIUS S. PATTENGILL an Hon. Mem. 50 00  
*New Lebanon*, N. Y. R. Woodworth, a rev. pensioner, 50 00  
*New Providence*, N. J. Presb. chh. 24 93  
*Newton*, N. J. Presb. chh. mon. con. 8 34  
*Norristown*, Pa. 1st presb. cong. mon. con. 78; sab. sch. 10; a lady, 10; Miss Robb's sch. 2; 100 00  
*North Andover*, Ms. A friend, 2 50  
*Northern Liberties*, Pa. 1st presb. chh. 61 50  
*Northville*, N. Y. La. of cong. chh. 20 00  
*Onondaga Hollow*, N. Y. Presb. chh. mon. con. 10,76; G. H. H. 94c. 11 70  
*Orange*, N. J. 1st presb. chh. mon. con. 24 00  
*Paterson*, N. J. 1st presb. chh. 2; mon. con. 8; less c. note, 1; 9 00  
*Perry*, Me. Mon. con. 13 85  
*Philadelphia*, Pa. So. for ed. of hea. youth, 200; A. Henry, 100; J. M. Atwood, 50; J. Atwood, 50; juv. miss. so. of 1st presb. chh. for Samuel Wilson and Mary Miller, Cape Palmas, 40; 1st cong. chh. 125; sab. sch. in do. 52,55; Mrs. Hildeburn, 10; E. H. R. 5; a friend, 20; la. of 1st presb. chh. 73,75; 726 30  
*Pittsburgh*, Pa. 1st presb. chh. inf. sab. sch. 39; 5th do. sab. sch. 21; (which and prev. dona. constitute Mrs. HANNAH SHAW BARNETT an Hon. Mem.) 60 00  
*Pleasant Mount*, Pa. Presb. chh. mon. con. 18 00  
*Princeton*, N. J. Session of presb. chh. 30; Nassau Hall miss. so. 20; Theolog. sch. miss. depart. 12,53; 62 53  
*Providence*, R. I. High-st. cong. sab. sch. for Madras miss. 30; fem. miss. so. of Benef. cong. chh. 48,58; young la. sew. so. 10; (which and prev. dona. constitute Mrs. HARRIET S. TUCKER an Hon. Mem.) 88 58  
*Rochester*, N. Y. Sab. sch. in 1st presb. chh. for Mr. Ward, Madura, 30 00  
*Rockaway*, N. J. Presb. chh. 70 00  
*Rogersville*, Ten. do. 60 00  
*Sanford*, Me. Chh. 13 00  
*Saratoga Springs*, N. Y. Coll. 10,50; av. of watch, 3; 13 50  
*Shelter Island*, N. Y. Presb. chh. 18 75  
*Sheridan*, N. Y. Cong. chh. 5 65  
*Smithfield* so. N. Y. Bal. of coll. 5 00  
*Southold*, N. Y. Presb. chh. 18; mon. con. 2,50; 20 50  
*Spencertown*, N. Y. Mon. con. in presb. chh. 16,78; coll. 5,64; 22 42  
*Stillwater*, N. Y. Presb. chh. mon. con. 40; Mrs. A. Wylie, 10; 50 00  
*Trumansburg*, N. Y. 1st presb. cong. 37 26  
*Turner*, Me. Indiv. in Mr. Greely's cong. 5 00  
*Union City*, Mich. 1st cong. chh. mon. con. 8 00  
*Wantage*, N. J. 2d presb. chh. 19 00  
*Warren co.* N. Y., E. D. Smith, 2 00

*Washington*, D. C. 1st presb. chh. coll. 202; miss. asso. of do. 160; 362 00  
*Western*, N. Y. Asso. 20 00  
*West Newton*, Ms. B. Eddy, 2 00  
*West Somers*, N. Y. Cornelius cong. chh. mon. con. 21; coll. 21,75; 42 75  
*Wilmington*, N. C. Miss M. Moore, 3 00  
*Wolmsdorf*, Pa. Presb. chh. 25 00  
*York*, Pa. P. A. and S. Small, 25 00  
*Unknown*, Cash, for Seneca miss. 1 00  
**\$22,902 45**

## LEGACIES.

*Boston*, Ms. Thomas S. Winslow, by B. P. Winslow, Ex'r, 1,000 00  
*East Bloomfield*, N. Y. Mrs. Fally Taylor, by M. Adama, (\$300 prev. rec'd.), 200 00  
*Newark*, N. J. Josiah Conger, 19 shares State Bank, Newark, 539 00  
*Newbury*, Ms. Betsey R. Rogers, by Rev. L. Withington, Ex'r, 78 09  
**\$1,817 09**

*Amount of donations and legacies acknowledged in the preceding lists, \$24,719 54. Total from August 1st, to April 30th, \$164,754 73.*

## DONATIONS IN CLOTHING, &amp;c.

**NOTE.**—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

*Andover*, Ms. A box, for Mr. James, Cape Palmas. 90 00  
*Bloomfield*, N. J., A box, fr. Mrs. Cook's sem. for Mr. Ladd, Cyprus, 96 84  
*Brattleboro'* E. Village, Vt. A box, fr. sab. sch. scholars, for Ojibwa miss. 59 30  
*Brookfield*, Vt. A bedquilt, for Mr. Bailey, Sandw. Isl. 59 30  
*Chelsea*, Vt. A box, fr. la. sew. so. 59 30  
*Chichester*, N. H. 2 pair stockings, fr. Mrs. N. True.  
*Danville*, Vt. A bundle, for Miss E. Smith, Dwight. 10 00  
*Dedham*, Ms. Clothing, fr. a friend, 10 00  
*Dennysville*, Me. Comp. Commentary, fr. Rev. R. Crosset.  
*Hartford*, Ct. Letter paper, 25 reams, fr. A. W. Butler, 100 00  
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